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THE

SWISS MISSIONS

OF

GRANDE LIGNE:

THEIR

Origin, History, and Present State.

In the year 1834 the Rev. H. Olivier, pastor of a Christian church at Lausanne, Switzerland, left his native country for Canada, intending to preach the gospel among the Roman Catholics. He settled at Montreal, and commenced his labours with promising indications of success. Three persons were converted, and many received the knowledge of the truth by means of conversation, preaching, and the perusal of the Scriptures and religious tracts. It pleased God, however, to prevent Mr. Olivier from realizing his wishes; the climate proved uncongenial with his constitution, and he was compelled to leave Canada in the spring of 1836.

Before his departure, two other labourers had entered into the field. Madame Feller, a member of the church over which Mr. Olivier presided, having lost her husband and her only child, had resolved to devote herself to the service of the Lord. After due consideration, and earnest prayer for guidance, she determined to follow her pastor to Canada. She was accompanied by the Rev. Mr. Roussy, a Christian minister, who had been also led to choose Canada as his sphere of labour. They sailed from Havre, September 20, 1835, landed at New York on the

11497

23rd of the following month, and on the 31st reached Montreal. Ten days after, Mr. Roussy proceeded to Grande Ligne, in the district of L'Acadie, to take charge of a school. Madame Feller spent the winter at Montreal. In conjunction with Madame Olivier, she opened a school for the instruction of French Canadian children: much of her time was also spent in visiting the Roman Catholics in their houses, for the purpose of reading the Scriptures, and conversing with them on the truths of the gospel. By these means she obtained an accurate knowledge of the Canadian character, and was prepared for subsequent efforts.

In the latter end of May, 1836, Mr. Olivier left Canada. Madame Feller went to St. Johns, hoping to find an opportunity for usefulness there; but her endeavours failed of success through the opposition of the priest, and her attention was ultimately directed to Grande Ligne.

Mr. Roussy, it has been already stated, had undertaken the charge of a school in that district. His instructions were not confined to the communication of general knowledge, but embraced in addition the truths and duties of religion, and his spare time was employed in visiting the people, and making known to them, in a familiar manner, the way of salvation.

So much attention was excited, that he was requested to preach, with which request he complied. The priest, under whose direction the school was placed, having dismissed him from his office at the end of two months, in consequence of his evangelical zeal, he was fully at liberty to give himself to the propagation of the gospel. After preaching some time at St. Johns, he removed his residence in the fall of 1836 to St. André, from which place he regularly visited Grande Ligne.

Madame Feller became a resident at Grande Ligne in September, 1836. In the house of one of the persons who had received the truth under Mr. Roussy's ministry, she commenced those labours on which so great a blessing has since rested.

The garret was appropriated to her accommodation. In that room, twenty-four feet long by ten broad, and only six feet high, divided into two apartments, in one of which she lived and lodged, and in the other received her pupils,

Madame Feller spent the winter. It was a season of arduous, yet delightful effort. At nine in the morning the children assembled for instruction, which was continued till noon, resumed at two, P. M., and closed at five. An evening school commenced at six, which was chiefly attended by adults, with whom extended conversations were held, and whose numerous enquiries about religion often caused the meetings to be prolonged till midnight. On Lord's days the school was opened in the morning, and public worship was celebrated at noon and in the evening, when Mr. Roussy preached. The intervals were fully occupied in conferences with inquirers.

These engagements, together with visits to those in the neighbourhood who were willing to listen to the Gospel, and kind attention to the sick, severely tasked the energies of the missionaries during the winter. In the following June, the heat being insupportable in the garret, the exercises were conducted in a barn. About that time the Rev. J. Gilmour, then Pastor of the Baptist Church at Montreal, visited the Station, and being deeply affected by the inconveniences and privations endured by Madame Feller, undertook to provide some suitable accommodations. As a temporary measure a small house was erected, chiefly by means of contributions from Christian friends at Montreal, Champlain, and Plattsburg, which was ready for occupation in the month of October. That building served for a dwelling, a school-house, and a place of worship, till the mission house was commenced in the Fall of 1838. The money required for the erection was liberally supplied by Christian friends of various denominations, especially in the United States. It was set apart for the cause of God, August 9, 1840, when the Rev. E. Kirk, of Boston, the late Rev. Caleb Strong, of Montreal, and other ministers, conducted worship, both in French and English.

During this period Mr. Roussy's labours had been extended to Champlain, Plattsburg, Henryville, and several other places.

In the accession of the Rev. L. Normandeau to the Mission in the autumn of 1840, the good Providence of God was strikingly manifested. Mr. Normandeau was a Priest of the Roman Catholic Church, and had been engaged as Professor in the Seminary at Quebec for five years. After a long season of doubt and anxiety on the

subject of religion, being then in the neighbourhood of Grande Ligne, he sought the aid of the Missionaries, and by their instrumentality was led to receive the truth as it is in Jesus. He engaged immediately in the good work, and was received as a fellow labourer with much joy and gratitude. Referring to this event Madame Feller observed, in a letter to a friend at New York:—"Our oldest pupils had reached a point beyond which they could proceed no further; more advanced instruction had become necessary, and it gave me pain to see the impossibility of attending myself to their lessons, with the multitude of other duties to fill up my days. I was often obliged either to break off from a recitation already begun, or to keep persons waiting who had come from several leagues distant; and this conflict was of every day's occurrence. Mr. Roussy, less occupied with details, could more easily appropriate a few hours to the scholars, but absence from home, journeys and preaching, made it impossible to observe regularity, and the prospect before us presented only confusion and disorder, while we never felt so much the need of system and order in our school. Often we spread before the Lord our solicitude, entreating him to send prompt relief, and in our little faith we thought He could only answer us by sending out some one from Switzerland: and behold our God, so full of goodness, in order to encourage our faith, has given us what we dared not even ask for, a priest, converted under our own roof, as a brother, friend, and fellow labourer."

The Gospel was introduced to St. Pie in the Spring of 1841. The gift of a new Testament to an inhabitant of that place who was on a visit to Grande Ligne, produced, by the blessing of God, most encouraging and remarkable results. During the summer of the above mentioned year a school was opened at St. Pie; another was established in the year following at Berée. Meanwhile, these new Stations were visited as often as possible, numerous copies of the Scriptures were distributed; and the Gospel was preached to large and attentive Congregations.

A Mission House was erected in 1842, which was devoted to the Service of God by appropriate exercises on Christmas Day of that year.

It became evident that St. Pie would become an important Station, and it was extremely desirable that it should

be occupied by a suitable Agent; here again the providence and grace of God were remarkably displayed. Dr. Cote, a gentleman of the medical profession, a native of Canada, and held in high esteem among his countrymen, having been driven by Popery into Deism, had been convinced of the truth of Christianity in the year 1841, and led to yield himself in the cause of Christ. A residence of two years at Chazy had prepared him for more extensive engagements. He removed to St. Pie in October, 1843, and entered on a course of diligent and disinterested labour, which has been abundantly blessed. On the 30th Aug., 1844, he was ordained Pastor of the Church. The Rev. Dr. Baird, of New York, the Rev. Messrs. Wilkes and Tanner, of Montreal, and other ministers, engaged in the exercises of the day.

Salem, in the district of St. Pie, and Sherrington, in the Grande Ligne district, were added to the list of Stations in the year 1844.

It was not to be expected that efforts of this kind would be employed without exciting opposition. From the very first the endeavours of the missionaries were resisted, and fierce persecutions awaited those who received and obeyed the truth. They were seriously maltreated, in person and in property, held up to public scorn, and threatened with the loss of all things. On one occasion, during the insurrection of 1837, the missionaries at Grande Ligne, with the converts and their families, were compelled to leave their homes and retire for a time to the United States. At a later period, in the autumn of 1843, serious riots occurred at St. Pie. Infuriated mobs were gathered and provoked to deeds of violence and blood, by persons whose education and standing in society ought to have induced a different line of conduct. The house of one of the converts was burnt to the ground, and other outrages committed, the supression of which was at length procured by an appeal to the protection of the law. Other measures have been adopted, such as the circulation of foul calumnies, threats of divine judgments, the burning of bibles, &c. &c. Nevertheless, amidst all, the grace of God has sustained his servants, and his cause has gloriously triumphed.

The policy of the missionaries has been exclusively evangelical;—they have aimed to do good from the beginning till now, (and they see no reason to change their

course,) not by provoking controversy or employing means adapted to irritate or annoy, but by freely and affectionately proclaiming the love of God in Christ, and exhorting men to read and examine for themselves that blessed volume which contains the news of salvation. Extensive usefulness has rewarded their endeavours. The church at Grande Ligne was formed in June, 1837, consisting then of only six members, the two missionaries, Madame Feller and Mr. Roussy, included. Reviewing the history of the first five years of the Mission, in a letter dated November 1, 1841, Mr. Roussy observed, "What a difference in our present position, in our prosperity, in our hopes: in fine, in every thing! Then (1836) we were but two poor, feeble, weary beings; our dwelling was a miserable cabin, where, with our first converts, we worshipped God. We held a school in a barn; and the enemy, in order to destroy this feeble commencement at a blow, drove us all out together. But now, behold us in a good and commodious stone house, founded by faith, and built by the gold and silver of the children of the Lord; in which are a beautiful chapel, two school rooms, an educational institution, where are instructed and supported eleven pupils, all converted and preparing for the work of God, and with the prospect of having a greater number soon; sixty Canadians, who have given their hearts to Jesus, and a goodly number of others rescued from the papacy. Oh! what favours! what abundance of grace!"

The retrospect of the second five years is still more encouraging and delightful. During that period, between forty and fifty persons were brought to the knowledge of the Saviour under Dr. Cote's ministrations at Chazy. By the blessing of God on his labours at St. Pie, very many more were converted, so that upwards of one hundred persons, affording satisfactory proof of repentance toward God and faith in our Lord Jesus Christ, have been received into church-fellowship in that place; and these numbers, added to the converts at Grande Ligne and its neighbourhood, present a total of about three hundred souls rescued from ignorance and sin, and introduced into that kingdom which is "righteousness and peace and joy in the Holy Ghost."

The present state of the Mission may now be briefly described:

The Mission Family consists of thirty-six persons, including Madame Feller, the Missionaries, and twenty-three pupils, most of whom, it is hoped, will be engaged in the work of God, as Colporteurs or School Teachers.

The Elementary Day School at Grande Ligne contains thirty children, whose parents reside in the immediate neighbourhood. They are instructed at present by Jacob Dalpé, a young man who has been several years under the care of the Missionaries, and conducts the School to their satisfaction.

In addition to Biblical Researches and Theological Instruction, the pupils resident in the house are engaged in the study of Latin, Greek, History, Natural Philosophy, Chemistry, and Physiology, according to their respective abilities, under the care of the Rev. L. Normandeau. The Elementary branches are taught by Toussaint Riendeau. A Public Examination, held in May last, afforded gratifying proof of their proficiency in the various branches of knowledge in which they had been trained, encouraging the belief that the pains and expense bestowed on them will be amply rewarded.

Theodore Lafleur, a young man who had been a student at Grande Ligne upwards of two years, and who appears to possess promising talents for the Christian Ministry, has proceeded to Geneva, at the expense of the Canada Baptist Missionary Society, to study Theology in the Institution over which the celebrated Dr. Merle D'Aubigné so ably presides. He has been very kindly received, and has commenced his studies with good prospects of a favourable issue.

At *Sherrington*, Mademoiselle Perusset perseveres in her exertions, in the spirit of true devotedness. Upwards of thirty children, most of whom belong to Roman Catholic families, attend her school, and evince warm attachment to their teacher. Mademoiselle Perusset embraces other opportunities of doing good, by visiting the neighbouring houses, and reading the Scriptures to their inmates. Her efforts are not unattended with personal danger; nevertheless, she continues to labour, and reaps as well as sows.

Eloi Roi traverses a large district around *Henryville*, and performs the work of a Colporteur with indefatigable diligence. Some of the fruits of his labours are already found in the Church at Grande Ligne. New openings for

usefulness are frequently presented. Miss Newton has been stationed at Henryville, as a teacher; in the school under her superintendence thirty-five children are receiving instruction.

Occasional visits are still paid to *Chazy*, as opportunity permits.

The District of *St. Pie* is as interesting as ever. Recent intelligence furnishes striking evidence that the Lord graciously blesses his word. During the year 1846 the Church at St. Pie was encouraged by the addition of thirteen members, all of whom, with one exception, were brought out of the errors and superstitions of Romanism. A protracted meeting, held in the fall of the year, appears to have been blessed to the members of the Church, as well as to others who met with them, awakening penitence, humbling the souls of men before God, and producing fruits of righteousness to his glory. Dr. Cote writes that several persons are in a hopeful state, whose conversion, there is reason to expect, will be ere long reported.

These successes have excited the rage of the enemies of the truth. The Jesuits, fearing the results of the spread of the gospel, held continuous meetings at St. Hyacinthe, a short time ago, with a view to revive the zeal of the Romanists, and check, if possible, the advance of evangelical principles. They chanted masses—preached against Protestantism—and burned Bibles—but all in vain. Instead of accomplishing their purpose, they had the mortification to learn that some who had hitherto been steadfast in Romanism, had been led by these proceedings to inquire after truth, and ultimately to embrace it. Persecution was then resorted to, and not without effect. The lives of two persons were in danger, and they were compelled to leave St. Hyacinthe and take refuge in another place. This, too, it is not to be doubted, will be overruled for good: the Lord will "cause the wrath of man to praise him."

The Colporteurs in the District of St. Pie discharge their duties with fidelity and zeal. Joseph Nicolle, François L'Amoureux, François Maurisette, Eusebe Menard, and Romuald Desroches, are constantly employed in the good work. They are favoured with ready access to the houses of the French Canadians, and quietly diffuse the truths of the gospel among a large population.

The schools at St. Pie and Berée are going on favour-

ably. One of the schools near St. Pie was discontinued some time ago, but has been replaced by another under the care of Baptiste Auger, a member of the Church of St. Pie, who has been engaged for several months, in the Grande Ligne District, as a Colporteur. These Schools contain one hundred and thirty-two children.

There are two new Stations, one at Canaan, and the other at Thessalonica, which, if they can be efficiently occupied, promise a rich harvest, by the Divine blessing on the means employed.

The number of labourers now employed as Missionaries, Colporteurs, or School Teachers (not including their wives, unless they are actually engaged in the work) is twenty; the number of Stations and sub-stations, eleven. Upwards of 200 children are under instruction.

Madame Feller and Mr. Roussy came to Canada under the patronage of a Missionary Society in Switzerland, from which Society they continued to receive occasional aid. During the years 1837 and 1838 their operations were carried on under the auspices of the Canada Baptist Missionary Society; some assistance was also received from the United States and from Scotland. In the autumn of the last mentioned year their connexion with the Canada Baptist Missionary Society was dissolved, the missionaries being then of opinion that they could labour more efficiently if they were independent of all religious parties. They continued to do so for nearly seven years, during which time they received numerous and valuable tokens of Christian regard from all denominations. The fostering care of the Foreign Evangelical Society rendered essential service to the cause. Pecuniary grants, varying from 550 to 1200 dollars, were received annually from that Society. Besides this, the patronage of the Society stimulated the zeal of Christians, and encouraged the formation of numerous Ladies' Associations, which raised considerable sums of money, and otherwise assisted the mission. Aid was also received from Switzerland, England, and Canada. The funds annually realized from all these sources gradually increased from 1,800 to 5,000 dollars, more than three-fourths of which were furnished by friends in the United States.

In the autumn of 1845, proposals were made to enter into a more definite and permanent arrangement with the

Foreign Evangelical Society. That arrangement, however, was not found practicable. After much deliberation and prayer, the Missionaries came to the conclusion that their operations could no longer be conducted on the plan which had been pursued for several years past, and that a re-union with the English Baptists was desirable. A deputation from the Committee of the Canada Baptist Missionary Society visited Grande Ligne, in order to hold a conference with Madame Feller and the Missionaries. The blessing of the Lord evidently rested on that meeting, encouraging all present to believe that prayer was answered. Difficulties were removed; objections vanished away; and a plan of union and co-operation was formed.

The Swiss Missions of Grande Ligne are now re-united to the Canada Baptist Missionary Society, and placed under its superintendence. The management of their affairs is entrusted to a Committee, consisting of four members of the Committee of the Society, and four members of the missionary body connected with Grande Ligne. It is designated "The Swiss Mission Committee." A separate account is kept of the receipts and expenditure for this object, under the designation of "The Swiss Mission Fund."

The "Swiss Mission Committee" for 1847, is thus constituted:—

Grande Ligne.

Madame Feller,	Rev. L. Normandeau,
Rev. L. Roussy,	Rev. Dr. Cote.

Montreal.

Rev. J. M. Cramp, A. M.	John Dunn, Esq.
Rev. J. Girdwood,	Joseph Wenham, Esq.

Such is the Swiss Mission enterprise. It is arduous and honourable; involving solemn responsibilities; requiring great faith; often calling into exercise qualities seemingly incompatible—simplicity and prudence—affection and firmness—calm consideration and ardent zeal; and withal, so conducted and controlled, in the wisdom of God, as that, while extraordinary success has accompanied the endeavours of his servants, for which they cannot be sufficiently grateful, they have been continually reminded of their absolute dependence on his providence and grace, and taught, not without painful experience, that it is God

who "worketh all in all." Employment in such an undertaking is a high distinction, of which the best men might be lawfully ambitious.

The Canada Baptist Missionary Society engaged in this effort in full confidence that an undertaking so truly Christian and Protestant would continue to enjoy general support. Very liberal contributions have been received. Nevertheless, the excess of expenditure over receipts, for the year ending December 31st, last, amounts to £448 16s. 8d.;—the receipts having been £1323 6s., and the expenditure £1772 2s. 8d. The sum of £1300 will be required to sustain the Missions, according to the present scale of operations, to the end of the year. It is therefore of the highest importance to secure the engagement of a larger number of Christians in different parts of the world, and of all evangelical denominations, in this truly noble enterprise.

MONTREAL, *April*, 1847.

*** Contributions will be thankfully received by the Members of the Swiss Mission Committee. Also by Mr. James Hearle, Treasurer of the Canada Baptist Missionary Society, Montreal: by T. S. Doremus, Esq., Warren Street, New York; Joseph Howes, Esq., Montpellier, Vermont; N. S. Demill, Esq., St. John, and Rev. S. Spurden, Fredericton, New Brunswick; J. W. Nutting, Esq., and Mr. S. Selden, Halifax, Nova Scotia; Rev. S. J. Rand, Charlottetown, Prince Edward Island. In Great Britain, by Rev. Joseph Angus, A.M., Baptist Mission House, Moorgate Street, London; Rev. Christopher Anderson, Edinburgh; and Rev. James Paterson, Glasgow.

MONTREAL: ROLLO CAMPBELL, PRINTER.

DECLARATION

OF THE

FAITH AND PRACTICE,

WITH

OTHER INFORMATION

OF THE

HOMER BAPTIST CHURCH.

Adopted Oct. 19, 1853.

SYRACUSE:
T. S. TRUAIR & CO., PRINTERS.
.....
1853.

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THOMAS D. CHOLLAR,
AMOS GRAVES,
JACOB T. STONE.

DECLARATION

OF

FAITH AND PRACTICE.

I. OF THE SCRIPTURES.

We believe that the Scriptures of the Old[1] and New[2] Testaments were given by the inspiration of God, and are a perfect rule of Faith and Practice.[3]

1. 2 Tim. 3: 16, 17. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works. 2 Sam. 23: 1, 2. 2 Kings, 17: 13. Neh. 9: 30. Zach. 7: 12. Luke 1: 70. Acts, 1: 16. 3: 18, 21. Rom. 3: 2. 2 Peter, 1: 18-21.

2. Heb. 1: 1. God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son.—John 15: 13. 17: 8. 1 Cor. 2: 12, 13. Gal. 1: 11, 12. 1 Thess. 2: 13. Heb. 2: 1-4.

3. Isa. 8: 20. To the Law and to the Testimony; if they speak not according to this word, it is because there is no light in them. Josh. 1: 8. Ps. 1: 1, 2. 119: 7-9. Mat. 15: 3-6. Mark 7: 7-9. John 12: 48. Rom. 15: 4. Rev. 22: 18, 19.

II. OF THE TRUE GOD.

We believe that there is One, and only One, living and true God,[1] an infinite, intelligent Spirit, whose name is Jehovah, the Maker and Supreme Ruler of Heaven and Earth[2]; inexpressibly glorious in holiness, worthy of all possible honor, confidence an love[3]; that in the unity of the Godhead there are three persons, the Father, the Son, and the Holy Ghost; equal in every divine perfection, and exe-

cuting distinct, but harmonious offices in the great work of redemption.[4]

1. Deut. 4 : 35. The Lord He is God ; there is none else beside Him. 2 Kings 19 : 15. Isa. 44 : 6, 8.
2. John 4 : 24. God is a Spirit. Ps. 139 : 1-2. 147 : 5. Heb. 4 : 13. Ps. 83 : 18. 135 : 6. Dan. 4 : 35.
3. Ex. 15 : 11. Who is like unto Thee, O, Lord * * glorious in holiness ? Ps. 99 : 9. Isa. 6 : 3. Hab. 1 : 13. 1 Pet. 1 : 15, 16. Rev. 4 : 6-8. Mark 12 : 30. Rev. 4 : 11.
4. Matt. 28 : 19. Teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost. John 5 : 17, 18. 10 : 30. 15 : 26. 17 : 5, 10. Acts 5 : 3, 4. 1 Cor. 2 : 10, 11. 2 Cor. 13 : 14. Eph. 2 : 18. Phil. 2 : 5, 6. 1 John 5 : 7. Rev. 1 : 4. 5.

III. OF THE FALL OF MAN.

We believe that man was created in holiness, under the law of His Maker[1] ; but by voluntary transgression fell from that holy and happy state[2] ; in consequence of which he is by nature utterly void of that holiness required by the law of God, and is positively inclined to evil[3] ; that while continuing in an unregenerate state, the acts he performs are sinful, and only sinful in the sight of God[4] ; and committing sin not by constraint but choice, he is under just condemnation to eternal ruin, without defense or excuse.[5]

1. Gen. 1 : 27. God created man in His own image : in the image of God created He him. Gen. 1 : 31. Eccles. 7 : 29.
2. Rom. 5 : 12. By one man sin entered into the world. Gen. 3 : 6-24.
3. Eph. 2 : 3. We were by nature children of wrath, even as others. Job. 15 : 14. Ps. 51 : 5. 58 : 3. John 3 : 6. Rom. 5 : 12, 14.
4. Rom. 3 : 23. All have sinned and come short of the glory of God. Gen. 6 : 5, 12. Ps. 14 : 1-3. Rom. 3 : 9-12. 8 : 7, 8. Gal. 3 : 21, 22. Eph. 2 : 1-3.
5. Ezek. 18 : 20. The soul that sinneth, it shall die.—Luke 10 : 25-28. John 3 : 18-21. Rom. 1 : 20 2 : 2-16. 3 : 19. Gal. 3 : 22.

IV. OF THE WAY OF SALVATION.

We believe that the salvation of sinners is wholly of grace, through the mediatorial offices of the Son

of God[1]; who, by the appointment of the Father, freely took upon Him our nature, yet without sin[2]; honored the Divine Law by His personal obedience[3]; and by His death made full atonement for our sins[4]; that, having risen from the dead, He is now enthroned in Heaven;[5] and uniting in His wonderful person the tenderest sympathies with divine perfections, He is every way qualified to be an all-sufficient Saviour.[6]

1. John 3 : 16. God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. John 1 : 1-14. Eph. 2 : 4-10. 1 John 4 : 10.

2. Phil. 2 : 6, 7. Who, being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men. 2 Cor. 5 : 18-21. Heb. 2 : 9-18.

3. Phil. 2 : 8. He humbled Himself and became obedient unto death, even the death of the cross. Gal. 4 : 4, 5.

4. Isa. 53 : 5, 6. He was wounded for our transgressions. He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed....The Lord hath laid upon him the iniquity of us all. Matt. 20 : 28. 26 : 28. John 3 : 14. Rom. 4 : 25. 3 : 21-25. 1 Cor. 15 : 3. Gal. 3 : 13. Heb. 9 : 12-14, 26-28. 1 Pet. 2 : 24.

5. Matt. 28 : 18. Jesus came and spake unto them, saying, All power is given unto me in Heaven and in Earth. Zech. 6 : 13. Eph. 1 : 19-21. Phil. 2 : 9-11.—Heb. 1 : 1-4. Rev. 5 : 6-14.

6. Heb. 7 : 25. He is able to save them to the uttermost that come unto God by Him. Col. 2 : 9, 10. Heb. 2 : 18.

V. OF THE FREENESS OF SALVATION.

We believe that the blessings of salvation are made free to all by the Gospel[1]; that it is the immediate duty of all to accept them by a cordial, penitent and obedient faith[2]; and that nothing prevents the salvation of the greatest sinner on earth but his own determined depravity and voluntary rejection of the Gospel[3]; which rejection involves him in an aggravated condemnation.[4]

1. Mark 16 : 15, 16. Go ye into all the world and preach the Gospel to every creature ; he that believeth and is baptized shall be saved ; but he that believeth not shall be damned. Isa. 55 : 1, 7. Rev. 22 : 17.

2. Mark 1 : 15. Repent ye and believe the Gospel.—Acts 3 : 19. 17 : 30. 2 Thess. 2 : 10-12.

3. John 5 : 40. Ye will not come unto me that ye might have life. Prov. 1 : 24-31. Matt. 23 : 37. Acts 13 : 46.

4. John 3 : 19. This is the condemnation, that light has come into the world, and men loved darkness rather than light, because their deeds were evil. Matt. 11 : 20. Luke 19 : 26, 27. 2 Thess. 1 : 8.

VI. OF REGENERATION

We believe, that in order to be saved, sinners must be regenerated, or born again ;[1] that regeneration consists in giving a holy disposition to the mind ;[2] that it is effected in a manner above our comprehension, by the power of the Holy Spirit, in connection with Divine truth, so as to secure our voluntary obedience to the Gospel ;[3] and that its proper evidence appears in the holy fruits of repentance, and faith, and newness of life.[4]

1. John 3 : 3. Except a man be born again he cannot see the kingdom of God. John 3 : 6, 7. 1 Cor. 2 : 14. Rev. 13 : 7, 8. 21 : 27.

2. 2 Cor. 5 : 17. If any man be in Christ, he is a new creature : old things are passed away, behold all things are become new. Ezek. 36 : 26. Rom. 2 : 28, 29. 1 John 4 : 7.

3. John 3 : 8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth : so is every one that is born of the Spirit. John 1 : 13. Phil. 2 : 13. James 1 : 16-18. 1 Pet. 1 : 22-25. Eph. 4 : 20-24. Col. 3 : 9-11. 2 Thess. 2 : 13.

4. Eph. 5 : 9. The fruit of the Spirit is in all goodness and righteousness and truth. Matt. 3 : 8, 10. 7 : 16, 23. Rom. 8 : 9. Gal. 5 : 16-23. Eph. 3 : 14-21. 1 John 5 : 4, 18.

VII. OF JUSTIFICATION.

We believe that the great Gospel blessing, which Christ secures to such as believe in Him, is Justification ;[1] that Justification includes the pardon of

sin and the promise of eternal life, on principles of righteousness;[2] that it is bestowed, not in consideration of any works or righteousness which we have done, but solely through faith in the Redeemer's blood;[3] by virtue of which faith His perfect righteousness is freely imparted to us of God;[4] that it brings us into a state of blessed peace and favor with God, and secures every other blessing needful for time and eternity.[5]

1. Acts 13: 39. By Him all that believe are justified from all things. Psa. 53: 11, 12. Rom. 8: 1-4.

2. Rom. 5: 9. Being now justified by His blood, we shall be saved from wrath through Him. Rom. 3: 24-26.

3. Eph. 1: 6. To the praise of the glory of His grace, wherein He hath made us accepted in the Beloved. John 5: 24. 6: 53-58. Rom. 3: 24-26. 5: 9, 17, 21. 1 John 2: 25.

4. Gal. 2: 16. A man is not justified by the works of the law, but by the faith of Jesus Christ. Rom. 4: 4-8, 23-25. Phil. 3: 7-9. Titus, 3: 5, 6. 1 John 2: 12.

5. Rom. 5: 1-11. Being justified by faith, we have peace with God through our Lord Jesus Christ, &c. Matt. 6: 33. 1 Cor. 1: 30, 31. 1 Tim. 4: 8.

VIII. OF SANCTIFICATION.

We believe that Sanctification is the process by which, according to the will of God, we are made partakers of His holiness;[1] that it is a progressive work, to continue while life lasts;[2] that it is begun in regeneration;[3] that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, the Sealer and Comforter, in the continual use of the appointed means—especially the Word of God, self-examination, self-denial, watchfulness, and prayer.[4]

1. 1 Thess. 4: 3. This is the will of God, even your sanctification. 2 Cor. 7: 1. 13: 9. Eph. 1: 4. 1 Thess. 5: 23.

2. Prov. 4: 18. The path of the just is as the shining light that shineth more and more unto the perfect day. 2 Cor. 3: 18. Phil. 3: 12-16. Heb. 6: 1, 2. 2 Pet. 1: 5-8.

3. 1 John 2: 9. Every one that doeth righteousness is born of Him. John 3: 6. Rom. 8: 5. 7. Eph. 1: 13, 14.

4. Phil. 2 : 12, 13. Work out your own salvation with fear and trembling ; for it is God that worketh in you both to will and to do of His good pleasure. Matt. 26 : 43.—Luke 9 : 23. 2 Cor. 13: 5. Eph. 4 : 11-16, 30. 6 : 10-18.

IX. OF THE PERSEVERANCE OF SAINTS.

We believe that such only are true believers as endure unto the end ;[1] that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors ;[2] that a special Providence watches over their welfare ;[3] and they are kept by the power of God, through faith, unto salvation.[4]

1. John 8: 31. If ye continue in my word, then are ye my disciples indeed. 1 John 2 : 27, 28. 3 : 9. 5 : 18.

2. 1 John 2 : 19. They went out from us, but they were not of us: for it they had been of us, they would no doubt have continued with us: but they went out that they might be made manifest that they were not all of us. Job. 17 : 9. Matt. 13 : 20, 21. John 6 : 66-69. 13 : 18.

3. Rom. 8 : 28. All things work together for good to them that love God. 2 Kings 6 : 15-17. Ps. 37 : 23, 24. Jer. 32 : 40. Matt. 6 : 30-33. Heb. 1 : 14.

4. Phil. 1 : 6. He which hath begun a good work in you, will perform it until the day of Jesus Christ. John 10 : 27-29. Rom. 8 : 29-39. Heb. 13 : 5. 1 John 4 : 4.

X. OF GOD'S PURPOSE OF GRACE.

We believe that Election is the eternal purpose of God, according to which He graciously regenerates, sanctifies, and saves sinners ;[1] that, being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end ;[2] that it is a most glorious display of God's sovereign goodness[3] ; and in the highest degree encourages the use of the means of salvation ;[4] that it may be ascertained by its effects in all who truly believe the Gospel ;[5] that it is the foundation of Christian assurance ;[6] and to ascertain it, with regard to ourselves, demands and deserves the utmost diligence.[7]

1. 2 Tim. 1 : 9. Who hath saved us and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in

Christ Jesus before the world began. John 15: 16. Rom. 11: 5-7 1 Pet. I: 1, 2. 1 John 4: 19.

2. 2 Thess. 3: 14. God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth; whereunto He called you by our Gospel to the obtaining of the glory of our Lord Jesus Christ. John 10: 16. Acts 13: 48. 15: 14.

3. Ex. 33: 18, 19. And he said, I beseech Thee, show me Thy glory. and He said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy to whom I will show mercy.—Jer. 31: 3. Matt. 20: 15. Rom. 9: 23, 24. 11: 32-36. Eph. 1: 11. 2 Tim. 1: 9. James 1: 17, 18.

4. 2 Tim. 2: 10. I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory. John 6: 37-40. Rom. 8: 28-30. 2 Pet. 1: 10.

5. 1 Thess. 1: 4, 10. Knowing, brethren beloved, your election of God, for our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance, &c.

6. Rom. 11: 29. The gifts and calling of God are without repentance. Isa. 42: 16. Rom. 8: 28, 30.

7. 2 Pet. 1: 10, 11. Brethren, give diligence to make your calling and election sure, &c. Phil. 3: 12. Heb. 6: 11.

XI. OF THE VISIBLE CHURCH.

We believe that a Visible Church of Christ is a Congregation of baptized believers,[1] associated in the faith and fellowship of the Gospel,[2] observing the ordinances of Christ, and governed by His laws;[3] that it is invested with full power to receive, govern, dismiss, and exclude its own members, according to the directions of the Word of God;[4] and that its only scriptural officers are Bishops or Pastors, and Deacons, whose qualifications, claims and duties, are defined in the Scriptures.[5]

1. 1 Cor. 1: 1-13. Paul.... unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus.....Were ye baptised in the name of Paul? Matt. 18: 17. Acts 5: 11. 8: 1. 9: 31. 1 Cor. 4: 17. 14: 23. 1 Tim. 3: 5.

2. Acts 2: 41, 42. Then they that gladly received his word were baptized, and they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of

bread, and in prayers. Acts 2 : 47. 1 Cor. 5 : 12, 13. 2 Cor. 8 : 5.

8. 1 Cor. 11 : 2. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances as I delivered them unto you. 1 Cor. 4 : 17. 11 : 23-34.—Matt. 28 : 20. John 14 : 15. 15 : 12. Gal. 6 : 2. 1 Thess. 4 : 2. 2 John 6.

4. 1 Cor. 5 : 12, 13. Do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person. Matt. 18 : 15-20. Acts 15 : 22. 1 Cor. 5 : 4-13. 2 Cor. 2 : 7. 2 Thess. 3 : 6, 14, 15. Titus 3 : 10.

5. Phil. 1 : 1. With the Bishops and Deacons. Acts 14 : 23. 15 : 22. 20 : 17, 28. 1 Tim. 3 : Titus 1 :

XII. OF BAPTISM AND THE LORD'S SUPPER.

We believe that Baptism and the Lord's Supper are ordinances of the Gospel, to be continued until the second coming of Christ, and the observance of them is obligatory, so far as Providence shall permit, upon every believer;[1] that Baptism is the immersion in water of a believer, in the name of the Father, and of the Son, and of the Holy Ghost, and is pre-requisite to the privileges of the Church relation;[2] that the Lord's Supper is the sacred use of bread and wine by the assembled Church,[3] and ought to be administered only to those who have been baptized on a profession of their faith, and have a regular standing in a Gospel Church.[4]

1. Matt. 28 : 19, 20. Go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you. Matt. 26 : 26-28. Acts 22 : 16. 1 Cor. 11 : 23-26.

2. Acts 8 : 36-39. See here is water: what doth hinder me to be baptized? And Philip said, if thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God;... and they went down both into the water, both Philip and the eunuch, and he baptised him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, &c. Matt. 3 : 5, 6. 28 : 19. Mark 16 : 16. John 3 : 22, '23. 4 : 1, 2. Acts 2 : 38. 8 : 12. 16 : 32-34.—18 : 8. Rom. 6 : 4. Col. 2 : 12. 1 Pet. 3 : 20, 21.

3. 1 Cor. 11 : 26. As often as ye eat this bread and drink this cup, ye do show the Lord's death till He come.

Matt. 26: 26, 29. Mark 14: 22-25. Luke 22: 14 20. 1 Cor. 11: 20, 34.

4. Acts 2: 41, 42. Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls, and they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers. Matt. 28: 19, 20. Acts 20: 7. 1 Cor. 11: 18, 20, 33, 34.

XIII. OF THE LORD'S DAY.

We believe that the First day of the week is scripturally called the Lord's Day, and is to be observed as the Christian Sabbath;[1] and that the whole day ought to be devoted to the public and private duties of religion.[2]

1. Acts 20: 7. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them. Mark 16: 9. John 20: 19. 1 Cor. 16: 2. Rev. 1: 10.

2. Ex. 20: 8, 11. Remember the Sabbath day to keep it holy, &c. Isa. 56: 2, 6, 7. 58: 13, 14. Luke 4: 16, 31. Acts 13: 14, 16, 42, 44. Heb. 10: 25.

XIV. OF CIVIL GOVERNMENT.

We believe that Civil Government is of Divine appointment, for the interest and good order of society;[1] that it is our duty to seek the elevation to official station of just men, ruling in the fear of God;[2] and that magistrates are to be prayed for, conscientiously honored and obeyed,[3] except only in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience, and the Prince of the kings of the earth.[4]

1. Rom. 13: 1, 7. The powers that be are ordained of God. Ex. 18: 25, 26. Numb. 27: 15, 20. Deut. 16: 18, 19.

2. Ex. 18: 21. Thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them. Deut. 1: 13, 17. 17: 15. 2 Sam. 23: 3. Ps. 12: 8. Prov. 28: 15, 16. 29: 2.

3. Matt. 22: 21. Render therefore unto Cæsar the things which are Cæsar's and unto God the things that are God's. Ex. 22: 28. Eccles. 8: 2. 1 Tim. 2: 1, 3. Tit. 3: 1. 1 Pet. 2: 13, 17. 2 Pet. 2: 9, 10.

4. Acts 5: 29. We ought to obey God rather than man. Ps. 2: Dan. 3: 15, 18. 6: 7, 15. Acts 4: 18, 20. Rom. 14: 9, 13. Rev. 19: 16.

XV. OF FREEDOM AND TEMPERANCE.

We believe that the practice of holding our fellow men in bondage is contrary to the spirit and precepts of the Gospel;[1] also, that the sale,[2] or the use[3] of intoxicating drinks, as a beverage, is inconsistent with the Christian profession; and that we ought, therefore, both to abstain from these practices ourselves, and, as far as in us lies, to discourage their continuance among others.[4]

1. Deut. 23: 15, 16. Thou shalt not deliver unto his master the servant which is escaped from his master unto thee; he shall dwell with thee, even among you, in that place which he shall choose in one of thy gates, where it liketh him best. Ex. 21: 16. Lev. 25: 10. Deut. 24: 7. Isa. 58: 6, 10. Jer. 22: 13. 34: 17. Matt. 7: 12. 22: 39. Acts 17: 26. 1 Cor. 7: 21, 23. Col. 4: 1. Philemon 15: 16, 20, 21.

2. Hab. 2: 15. Woe unto him that giveth his neighbor drink, that puttest thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness. Gen. 4: 9, 11. Ex. 21: 28, 30. Deut. 32: 33, 35. 2 Ki. 21: 9, 12. Matt. 18: 6, 7.

3. Prov. 23: 31, 32. Look not on the wine when it is red, when it giveth his color in the cup, when it moveth itself aright; at the last it biteth like a serpent and stingeth like an adder. Prov. 20: 1. 23: 20, 29, 30. Isa. 5: 11, 12, 28: 7. Matt. 24: 48. 1 Cor. 6: 10. Gal. 5: 19, 21.

4. Eph. 5: 11. Have no fellowship with the unfruitful works of darkness, but rather reprove them. Lev. 19: 17. Rom. 4: 21. 1 Cor. 8: 10, 13. 1 Tim. 6: 11, 12. 1 Pet. 2: 11, 12.

XVI. RECIPROCAL DUTIES.

We believe that it is our duty to watch over one another in brotherly love;[1] to remember each other in prayer;[2] to aid each other in sickness and distress;[3] to cultivate Christian sympathy in feeling, and courtesy in speech;[4] to be slow to take offence, but always ready for reconciliation, and mindful of the rules of our Saviour, to secure it without delay;[5] and that we ought not to go to law with one another, but all differences of judgment, or subjects of controversy among us, should be settled by the Church, or members of the Church.[6]

1. Gal. 6: 1. Brethren, if a man be overtaken in a

fault, ye which are spiritual restore such an one in the spirit of meekness: considering thyself, lest thou also be tempted. Col. 3: 16. Heb. 3: 13. James 5: 19, 20.

2. James 5: 16. Pray for one another. Rom. 1: 9. 15: 30-33. 2 Cor. 1: 11. Eph. 6: 18.

3. Gal. 6: 2. Bear ye one another's burdens, and so fulfill the law of Christ. Matt. 25: 35. James 2: 25, 16. 1 John 3: 17, 18.

4. Rom. 2: 10. Be kindly affectioned one to another with brotherly love. Eph. 4: 29, 32. 1 Thess. 5: 14. 1 Pet. 3: 8.

5. Eccles. 7:19. Be not hasty in thy spirit to be angry, for anger resteth in the bosom of fools. Matt. 5: 23, 24. 18: 15-17, 21-35. Mark 11: 25. Eph. 4: 26, 31, 32. Col. 3: 12, 13. James 1: 19, 20.

6. 1 Cor. 6: 1. Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? 1 Cor. 6: 2, 7.

XVII. OF THE SUPPORT AND SPREAD OF THE GOSPEL.

We believe that in supporting the Gospel, and aiding the poor among us, as also in defraying all other expenses necessarily arising from our organization as a Church, we ought conscientiously to bear our several proportions, according to our circumstances, that some may not be eased and others burdened;[1] and that, as the recipients of the rich grace of our Lord Jesus Christ, we are under solemn obligation to do good to all men, especially in aiding to extend the Gospel in its purity and power to the whole human family.[2]

1. 2 Cor. 8: 13, 14. I mean not that other men be eased and ye burdened; but by an equality, that now at this time your abundance may be a supply for their want, that their abundance may be a supply for your want, that there may be an equality. Luke 3: 11. 12: 33. Acts 4: 32. 20: 35. Rom. 15: 25, 27. 1 Cor. 9: 6, 14. 2 Cor. 8: 1, 15. 9: Gal. 6: 6. 1 Tim. 6: 17, 19.

2 Mark 16: 15. Go ye into all the world and preach the Gospel to every creature. Dan. 12: 3. Matt. 5: 13, 15. Acts 8: 4. 13: 1, 4. Rom. 10: 14, 15. 2 Cor. 5: 13, 15. 1 Tim. 2: 3, 6. Rev. 14: 6, 7.

XVIII. OF PUBLIC AND SOCIAL WORSHIP.

We believe that we ought not to forsake the as-

sembling of ourselves together for public worship on the Lord's Day, and at such other seasons, whether stated or occasional, as the Church from time to time may appoint for this purpose.

Heb. 10 : 25. Not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another, and so much the more as ye see the day approaching. Ps. 40: 7-10. 84: 26: 8, 9. Acts 1 : 14, 15. 4 : 23-31. 11 :25, 26. 13 : 14-16.

XIX. OF SECRET AND FAMILY WORSHIP.

We believe that we ought to maintain daily prayer in secret;[1] and, if heads of families observe daily worship at home, both by prayer[2] and thanksgiving,[3] endeavoring to train up our children, and those under our care, with a view to the service of Christ and the enjoyment of Heaven.[4]

1. Matt. 6 : 6. Enter into thy closet, and when thou hast shut thy door, pray to thy Father which seeth in secret. Ps. 55 : 16, 17. 119 : 62. Matt. 14 : 23. 26 : 39, 42. Mark 1 : 35. Luke 5 : 16. 1 Thess. 3 : 10. 5 : 17.

2. Ps. 118 : 15. The voice of rejoicing and salvation is in the tabernacles of the righteous. Gen. 12 : 8. 13 : 4. 21 ; 33. Josh. 24 : 15. Job. 1 : 5. Ps. 101 : 2. Jer. 10 : 25. Dan. 6 : 10, 11.

3. Luke 24 : 30. As He sat at meat with them, He took bread, and blessed it, and brake, and gave unto them. 1 Sam. 9 : 13. Matt. 26 ; 26, 27. Mark 6 : 41. 8 : 6.—Luke 24 : 30. Rom. 14 : 6. Phil. 4 : 6. Col. 4 : 7. 1 Thess. 5 ; 18.

4. Eph. 6 ; 4. Provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord. Gen. 18 : 19. Deut. 6 : 6-9. 11 : 18-21. 1 Sam. 3 : 12-14. Prov. 22 ; 26. 1 Tim. 1 : 5.

XX. OF THE WORLD TO COME.

We believe that the end of the world is approaching;[1] that at the Last Day Christ will descend from Heaven, with power and glory ;[2] that at His coming there will be a resurrection of the dead, both of the just and of the unjust;[3] and a general Judgment,[4] at which the righteous shall be acquitted, and received into everlasting life, and the wicked be driven away into everlasting punishment.[5]

1. 1 Pet. 4 : 7. The end of all things is at hand : be ye therefore

sober and watch unto prayer. Matt. 13 : 30, 40. 24 : 35. 20 : 20. 1 Cor. 7 : 29-31. Heb. 1 : 10-12. 2 Pet. 3 : 3-13. 1 John 2 : 17.

2. Acts 1 : 11. This same Jesus which is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven. Acts 3 : 20, 21. 1 Thess. 4 : 13-18. 5 : 1-11. Heb. 9 : 28. Rev. 1 : 7.

3. Acts 24 : 15. There shall be a resurrection of the dead, both of the just and of the unjust. Dan. 12 : 2. Luke 14 : 14. John 5 : 28, 29. 6 : 40. 11 : 25, 26. 1 Cor. 15 : 12-59. Rev. 20 : 13.

4. Heb. 9 : 27. It is appointed unto men once to die, but after this the judgment. Eccles. 12 : 14. Matt. 25 : 31-33. Acts 10 : 42. 17 : 31. Rom. 2 : 2 16. 14 : 10-12. 1 Cor. 4 : 5. 2 Cor. 5 : 10 2 Tim. 4 : 1. Rev. 20 : 11-15.

5 Matt. 25 : 31-46. And these shall go away into everlasting punishment, but the righteous into life eternal. Matt. 13 : 37-43, 49. Mark 9 : 43-48. Rom. 6 : 22. 1 Cor. 6 : 9, 10. 2 Cor. 4 : 17, 18. Phil. 3 : 19. 2 Thess. 1 : 6-12 2 Pet. 2 : 9. 3 : 7. Jude 14, 15.

2 Pet. 3 : 11, 12. Seeing then that all these things shall be dissolved, what manner of persons ought we to be, in all holy conversation and godliness, looking for and hasting unto the day of God?

INFORMATION.

MEMBERSHIP.

Any person professing faith in the Lord Jesus Christ, adopting the views of faith and practice, as set forth in the foregoing Declaration, and giving to the Church satisfactory evidence of a change of heart, is, upon baptism, received into its membership.

Members from other Churches, of the same faith and order are received upon letters of dismission from their respective Churches; but it is desired that persons thus entering, when convenient, will, in connection with their application for admission, give a relation of their Christian experience.

Those who have been Scripturally baptized, but are not now in connection with any Baptist Church, or, owing to peculiar circum

stances, have no regular letters of dismission from their Church, are received by giving satisfactory evidence of a change of heart, Christian conduct, and Scriptural faith.

Persons who have been excluded from the Church, are restored on confession of their errors, and giving evidence of repentance,

LETTERS.

It is expected that members, when removing from the vicinity of the Church, will take letters of dismission to some other Church of the same denomination with which they can attend; or when travelling or visiting for a period over three months, will take a letter of commendation, and if absent more than a year will communicate to the Church a statement of their location and religious state.

If any member is absent, and has not communicated with the Church, by letter or otherwise, within two years, his name is dropped from the list of members, but it may afterwards be restored on satisfactory explanation being given.

Letters of commendation or dismission from this Church, continue valid only one year after they are given.

CHURCH ACTION.

Unanimity in acts of the Church is always to be desired; and it is expected that the members will use all Scriptural means to promote it—such as due forbearance, meek expostulation, and affectionate persuasion; but when these fail of securing unanimous judgment, all questions regularly brought before the Church, are decided by a majority of the members present except in the following cases:

No person is received as a member of this Church to whose admission five members object.

For the election of a Pastor, as also in deciding any question affecting the Declaration of Faith and Practice, a vote of at least three-fourths of the members present and voting, at a meeting duly notified for the purpose, is required.

MEETINGS.

The Church meets regularly, for the public worship of God, on the Sabbath. Its other stated meetings are as follows:—For the transaction of business, on Saturday afternoon before the first Sabbath in Jan., Mar., May, July, Sept and Nov. For the relation of Christian experience, and the renewal of fellowship, preparatory to communion, on Saturday afternoon before the first Sabbath in Feb., April, June, Aug., Oct. and Dec., when also it is usual to act upon the reception of members. For praise and prayer, and mutual exhortation, on the afternoon of the third Wednesday in each month. Besides these, there are stated meetings, for social worship, on Sabbath and Thursday evenings of each week, in the Conference room of the Church, at which the members residing near the place of worship are expected to attend.

Christianity as applied to the Mind of a Child in the Sunday-School.

ANNUAL SERMON

IN BEHALF OF

The American Sunday-School Union,

DELIVERED AT PHILADELPHIA, MAY 12, 1850,

By ALBERT BARNES.

PHILADELPHIA:
AMERICAN SUNDAY-SCHOOL UNION,
NO. 146 CHESTNUT STREET.

A SERMON.

"In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight."—LUKE x. 21.

I HAVE been requested to address you in behalf of the AMERICAN SUNDAY-SCHOOL UNION, and to lay before you the cause of Sunday-schools in this country. It is my duty to do this in the best way I can, rather with reference to the question, 'What *ought* to be said on the occasion?' than to the question, 'Whether the same things have not been as well, or better, said by those who have gone before me in this service.'

The sentiment of the text, so far as it bears on the subject on which I am to address you, is, that Christianity is applicable to children. In this view, it will be illustrated, if I am able to show that Sunday-schools are wisely adapted to secure such an application.

In order to bring before you the whole range of topics suggested by the subject, there are three points of remark:—The child, with reference to his capability of being influenced by religion;—the adaptation of the Christian religion to the capacity of the

child; and,—the Sunday-school as a means of applying it to the mind of the child.

I. *First*, The child, with reference to his capability of being influenced by religion.

Philosophers seem never to grow weary in studying the minds of children. When, twenty-five years ago, I first read the Lectures of Dr. Thomas Brown on the Philosophy of the Human Mind, it was difficult to resist the conviction that he always had a little child before him, and that he studied the developments of his mind with as much diligence and as much docility, as the painter, seated at his easel, studies the features of his subject; or as Newton studied the properties of light developed by the prism. Nor can one resist the impression, that a great part of the accuracy of the science of intellectual philosophy, in modern times, has been owing to a careful study of the mental developments of childhood, and of the efforts of the infant to become acquainted with that external world where his lot is cast, and which is to be his temporary residence.

The child, as he comes into the world, knows not any thing. He has not yet learned to speak, to handle things, to walk. He knows not that a candle will burn his finger if he puts it there; he knows not how to distinguish one sound from another, nor whence any sound comes. He knows not the use of eye, or ear, or hand, or foot. He knows not the name of one rock, or plant, or animal, or human being; not even what is meant by the name *father* and *mother*. He can neither walk, nor stand, nor creep. By slow degrees, he first learns to creep. Then, sustained by the hand of a parent, he begins to stand. Then, assuming boldness, to the delight of father and mother, he ventures off half a dozen

steps alone. He begins to utter sounds, which are kindly construed into language. He lisps, and hesitates, and then achieves a great victory in mastering a few monosyllables.

Childhood is a little world in itself, with its own laws, its own hopes, its own plans, its own pastimes, its own joys and sorrows: a world as distinct as is that of full-grown men, and substantially the same in every age. The marble, the hobby-horse, the top, the hoop, the mud dam—the baby house, and the doll, have probably been known in every land, suggesting the aim and the employments of the different sexes in early years; as the plough, the loom, and the anvil—the cradle and the needle, have those of more advanced years. He that would understand man, must remember that he was himself a child, and must study the minds of children still. And he that would influence children must be acquainted with the habits and laws that govern in this little world. We, as we advance in years, and become stronger and wiser, are prone to forget that we were once children; and all the laws that influenced us then, pass away from the recollection, or are remembered only to be reckoned with the things that are childish in their nature and which we strive to make it appear never influenced us. Not so the true philosopher; not so, we shall see, the Saviour of the world in the system of religion which he came to communicate to the race. The laws which govern children are as worthy of study as those which control empires. The one will never be ordered aright, unless the other be appreciated and understood.

Here the study of mental philosophy begins:—to mark the methods by which, in its first years, the child learns to talk, to think, to ascertain the shapes of things,

the distances of objects, the nature and source of sounds, the meaning of words, the properties of matter, the beauties of the world around him. Here education begins:—to develop the mind, to give it a right direction, to form it to correct habits, to imbue it with knowledge, to prepare it for the future citizen and philosopher. And here religion begins:—to counteract the already perceived bad tendencies of the heart, to mould and cultivate the conscience, to acquaint the soul with God, to prepare it for the eternity of its career.

There are two things in regard to the child thus ushered into the world, and placed amidst the influences which are to develop and to mould its powers, which are the basis of all our operations and calculations in every proper system of education and religion.

The one relates to its mental capacities; the other to its moral tendencies.

In regard to the former, facts show, and a just process of reasoning shows, that we cannot overrate it. You look at a child, and there is nothing which you can discern by which you can determine the limits to which his mind may expand in the present life. You allow the thoughts to rove on to eternity, and you see that there are no limits this side the infinite that will fix the boundaries of the possible development of its powers there. In this little helpless being that can neither walk, nor stand, nor creep; that can measure no distance, and call no name; that is as likely to put himself into a condition of danger as of safety; that has as yet only what pertains also to the lowest of the animal creation to govern him—the laws of unconscious instinct, you have embryo powers which are yet to expand beyond any assignable limits, and which *must* be in a condition to develop themselves for ever.

There are the attributes of an intellectual and moral being that shall soon show a marked distinction between themselves and the whole of the inferior creation. There may be powers that shall surpass, on earth, those which distinguished Milton, Newton, and Bacon; there are powers that will, in their eternal development, certainly surpass what the most gifted of mortals have been here below. There is a mind capable of contemplating God and his works for ever; there is a soul which, yet scarce midway in its developments, may reach a point far in advance of what Gabriel now is. In endeavouring to mould that intellect, we are endeavouring to determine what the next generation in science, in poetry, in the mechanic arts, in statesmanship, and scholarship shall be—what the character of the Republic shall be in the next age—what influences shall bear on the destinies of the nations when we are laid in our graves.

In regard to the latter of these things—the moral tendencies of the mind of the child to be trained—there is a class of facts which forbid us to entertain but one opinion. In the Sunday-school enterprize, and in all our religious efforts and plans, we regard him as belonging to a race that is fallen, and under a condition of being which makes it certain that he will be a sinner as soon as he becomes capable of moral action, and a sinner to the extent in which he is not restrained by an influence from on high. We think that neither the Bible nor facts warrant us in the belief that there is in the soul of the child any germ of goodness that may, by cultivation, be expanded into true religion; that there is any principle which, by mere growth, will become holiness; that there is any element of the original righteousness of the race that

is retained by the infant, that may be relied on as a basis of calculation in our efforts to train up the child for heaven. There is no lingering spiritual life that can be warmed and nourished into a vigorous growth. There are no covered embers of piety in the soul that we can fan into a flame. There is no germ, as in the kernel of wheat or barley, though long hidden in the earth, or entombed in the mummy, that can be made to sprout. There is no vitality, as in the decayed root of a fallen tree, that can be made to spring up and flourish. Spiritual life, if it ever exists in the soul of man, is to have a *beginning* as really as life would if the dead were raised from their graves, or as if there should be again the process of a creation of worlds.

It is not by mere expansion and growth that we hope to be successful; but it is by an expected blessing from on high, which, accompanying our efforts, shall implant good principles, and counteract bad tendencies, and give life to a soul that is 'by nature dead in trespasses and sins.' Our efforts, in this respect, are not to cultivate plants already sown that will produce good fruit; we come to a soil barren of all plants of righteousness, and over which the seeds of error and sin have been already sown with a bountiful hand, ready to spring up into a harvest of evil. That is, while in the Sunday-school effort, we see before us minds capable of expansion and growth beyond any now assignable limits, we see at the same time no germ of goodness, no seed of holiness, no surviving principle of love to God, that may be cultivated until it ripens into angelic purity. In one word, we have before us a soul that is fallen.

This being, thus feeble, thus ignorant, thus capable of an expansion of its powers beyond any limit which

we can now affix to them, and thus destitute of any tendency to such holiness as shall fit for heaven, is capable of being moulded into any kind of character, and the character will, to a great extent, be determined by the influences by which he is surrounded. The same child, born where he might be, and under any 'star' that you may imagine—the son of a philosopher, the son of a saint, or an heir to a throne; a child of poverty or an heir of fortune; with a black, a red, a yellow, or a white complexion; of the Caucasian, the Ethiopian, the Mongolian, the Malayan, or the American race—it is possible to conceive, would, in certain circumstances, grow up to be a wild and wandering barbarian; that in others he might develop powers which would qualify him to shine in lands most distinguished for civilization and refinement. Among the Fejee Islanders he would be a wretched cannibal; in Spain he would be proud, dark, revengeful; in India he would be a victim of wretched superstition; in lands where the religion of Islam prevails, he might be among the most devoted followers of the Prophet of Mecca; in China he might become a priest of Buddh; in civilized Europe, and under certain influences, he might occupy a throne; and in our own land might be qualified to preside over fifty millions of Christian freemen. We know of nothing that, in its ultimate state and condition, is so much the fruit of cultivation as the human mind. The tree remains substantially the same wherever cultivated; the lion, the leopard and the panther are the lion, the leopard and the panther still; the birds of the air and the dwellers in the waters are the same everywhere: man is civilized or savage, a victim of abject superstition, or enlightened in the true knowledge of God—a

Pagan, a Mussulman, or a Christian, according to the culture bestowed on him. In training a child, then, we feel that every thing in the ultimate result may depend on the direction that shall be given to its expanding powers.

Yet in every child, with all this destitution of native holiness, and all this propensity to evil in our common nature, there is, in his very constitution, a foundation for our efforts to train him up for virtue and for God. We have seen, indeed, if the remarks already made are correct, that there is no germ of native goodness which we can so cultivate that it shall be expanded into true piety; but in entire consistency with this view is the remark which I now proceed to make, and which constitutes an encouragement to our efforts not less decidedly than if there were. There is in the mental constitution of the child what may be properly called a *religious susceptibility;* there is that in his mind, considered with reference to religion, which is to be found only in the human being, and which, though the child is now destitute of religion, effectually distinguishes him as susceptible of religious and moral culture. There is in the constitution of the child, a folding up of susceptibilities and powers, having an ultimate reference to true religion, as distinct and definite as the organization of the lungs for breathing are before the birth of a child, or the adaptedness of the heart for propelling the blood through the arteries, or the fitness of the eye for light, or of the ear for sounds. What I mean by this is, that the one as much as the other shows design, and has reference to a contemplated end; that there are things in the mental constitution of every child which would no more have been formed unless a religious end had been contemplated,

than the lungs would have been formed if it had never been contemplated that the embryo child would breathe; or the eye, or the ear, if it had not been contemplated that he would see and hear. Among those things, having such an origin and such an end, are the understanding—adapted to contemplate religious truth, and to be expanded by religious truth, and never to be satisfied till it embraces religious truth; the conscience—whose origin and operations can never be explained except on the supposition that man is placed as a religious being under law; the power of remembering, and being affected by past sin—a power which is designed to recall from the ways of error, and to lead in the ways of truth; the desire found in every human being, and in no other, to live for ever—a desire whose origin and use can be explained only by the supposition that it was intended that the soul should aspire to immortality; hope—never satisfied with what is offered to it of the pleasures, the gains, and the honors of this world, and wholly disproportionate to any thing which this world has to furnish, and yet easily explained on the supposition that there is an immortal crown; and fear—creating alarm in regard to the future beyond any thing to be dreaded in this world, and deriving no small part of its terrors from the world beyond the grave, and only to be explained, therefore, by the supposition that there *is* a world beyond the tomb, and that man is to live hereafter. These things have reference to religion. No philosopher can explain them except on the supposition that man is designed to be a religious being, and that he is placed here to prepare him for a higher state of existence.

In the operations of the Sunday-school system,

we have our own views, and very definite views, of what the child should be trained for, and all our arrangements are intended to be adapted to that end. We have a purpose which we are seeking, and which we intend, to the extent of our ability, to accomplish, in reference to each and every child that we can, by any means, bring under the influence of the system. We aim to make him an *intelligent* being, doing what we can, in connection with other influences, to unfold his powers in the best manner, and especially to apply to the development of his powers, the best and the highest kind of religious truth. We aim to make him a *religious* being; to bring out what there is in him, that has its origin in the supposition that there is an eternal world and a God; that raises him above the irresponsible brute creation; that is implanted in the soul because it is immortal. We aim to make him *a Christian.* We have no disguises on this subject. We do not seek to bring out the religious tendencies in *some* shape, but in a *definite* shape. We design to give such a direction to all the tendencies of the soul; so to apply truth to the understanding, the conscience, the heart, the memory, and the imagination; so to appeal to the hopes and the fears of the child, that the result will be, that, by the grace of God, he will become thoroughly imbued with the Christian doctrine, and influenced by Christian principles. With this purpose we go before our fellow-men, be they believers, or be they infidels; be they moral, or be they corrupt; be they reverent, or be they scoffers; whatever may be their own opinions, and whatever may be their own lives; and ask that their children may be placed under our care, that we may do all that we can, and bring to bear upon them all the influence that we

can, to train them up to be Christians; albeit the result may be, that they may be led to differ wholly from their parents, and may yet carry back into their own households, a decided rebuke of the way in which an ungodly father and mother may live. And we aim, on the basis of this method of training, to make them good citizens of the Republic, believing, as we do, that a country will be more worthy of love in proportion as we can diffuse abroad the principles of true religion, and that they will be fitted to discharge the duties of American citizenship just in proportion as we can imbue their hearts with the pure principles of the gospel of Christ.

II. Our second inquiry relates to the adaptation of the Christian system to mould the mind of the child.

The question which is now before us is, whether there is any thing in the Christian system that is peculiarly adapted to the mind of a child; any thing which, supposing it had no other end, would look as if the training of a child were contemplated by it, and which was inserted and shaped for that end. You will see the point of this inquiry, and its bearing on the subject of Sunday-schools, by asking whether there is any evidence of an adaptedness of this kind in the New Testament, which would not be found in the Phædo of Plato, in the Novum Organum, in Newton's Principia, in Blackstone's Commentary on the Laws of England, or in Kent's Commentary on American Law. Any or all of these books may be useful to the man, and may be useful to any child when he grows to be a man; but the point of inquiry is, whether there is any distinct arrangement in them to adapt them to the mind of a child, or which has been inwoven there with such a view. I suppose that

to this inquiry there would be but one answer, that no such distinct arrangement was contemplated by the authors of these works, and that, in fact, in their composition, children were not in their eye.

In the Sunday-school we undertake to teach to children the principles of a system of religion, which we think to be every way adapted to the highest developments of such minds as those of the authors of the Phædo, the Novum Organum, the Principia, and the Commentaries on the Laws of England and on American Law; and the inquiry is, whether, in consistency with that high object, there has been introduced, of design, such an arrangement as would be adapted to those minds in their earliest developments, and to the minds of all children alike. We think that we see such an independent arrangement, and that the skill with which it is introduced is such as we must believe that it would be on the supposition that the system had a divine origin. It is necessary for me, at this stage of my discourse, to refer to some of those things—things which justify us in our attempt to apply the principles of Christianity to the minds of children.

I refer, then,

(*a*) To the statement in my text. This is an utterance of prayer:—'I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes;—even so, Father, for so it seemed good in thy sight.' You will observe here that the idea in the mind of the Saviour seems to have been, that his gospel was rather adapted to those whom he calls '*babes*,' than to those whom he calls '*wise and prudent;*' that is, 'wise and prudent' in the sense in which they were who then claimed to be sages and philoso-

phers. It would be an unfair application of this passage, to suppose that he meant that the system would not be adapted to truly philosophical minds; for no public teacher would be likely to make such an avowal. The evident meaning is, that while the system was in itself adapted to the mind of the 'babe,' that mind was in a state, in reference to its reception, which could not be expected to be found in the class denominated 'wise and prudent.' The passage thus demonstrates the truth of the point for which I adduce it:—that the gospel is adapted to the mind of the child. At the same time it demonstrates that there were reasons why, while it would be thus appreciated by the child, it would *not* be by those who are called 'wise and prudent.' That reason is not, however, stated to be that the system is not in itself fitted to the higher classes of mind; but it is implied that there *were* causes preventing its reception in the one case which there were not in the other. These causes are not stated to be, nor can it be proved that they were, founded in any thing in the system itself, or in the capacities of the two classes; but all that is affirmed, and all that exists, in the case, would be explained by suppositions wholly irrespective of this. If it be true that the mind in the one case is free from any prejudice that would array it against a system of spiritual religion, and that in the other there were prejudices that would be opposed to such a system, then all that is implied in the text is expressed by such facts, and then it may be true that the system in its original arrangement was equally adapted to both. I need hardly say that the Saviour has here alluded to a truth which has been abundantly illustrated in the history of religion. Numerous instances have oc-

curred, indeed, in which Christianity has been embraced in mature life by minds of the highest order—instances in sufficient numbers to show that the system is adapted to such orders of intellect; but no one can be ignorant of the fact that one of the main obstructions to Christianity has been found in minds wedded to philosophical systems, and elated with the triumph of supposed or real discovery in the sciences. It has been true from the beginning, that Christianity has made its way, mainly, by its appeals to those in early life: and it is true, also, that where it has achieved a triumph over any mind, it has been by bringing that mind into a state closely resembling that of a child; for 'whosoever shall not receive the kingdom of God as a little child, he shall not enter therein,' Mark x. 15. But how often has it been seen to be true in our world that God '*has* hid these things from the wise and prudent, and has revealed them unto babes;' that men have been learned in the sciences and skilled in the tongues; profound in argument, eloquent in debate, skilful in diplomacy, and accomplished in the arts, and yet ignorant of the very elements of religion;—nay, how often has it been true that even *such* men, when brought by the Spirit of God to see that they are sinners, and who 'in the sparks which they themselves have kindled' see now no light, would be glad to obtain the knowledge of the way of salvation possessed by many a child in a Sunday-school!

(*b*) In further illustration of the fact that the Christian system is adapted to the mind of the child, I refer to the peculiar representations in the system respecting the Saviour himself. It is a remarkable circumstance in the Scripture account of the Incarnation of the Son of God, that he did not at once assume the

human form in its mature and manly proportions; that the second Adam did not appear on the stage as the first did, already a man, in shape and stature the most noble and beautiful of the race; that his first utterances were not those amazing declarations of wisdom which, when he grew to the stature of a man, so clearly showed that he was more than any human being had been; but that he appeared as a child, with all the innocent characteristics and sympathies of a child; and that his manhood was but the proper development of what he was in his earliest years. True, little is known of him then; but what is known, is just adapted to illustrate the point before us. He was pure and truthful; he was obedient to his parents; (Luke ii. 51;) he was respectful to the teachers and doctors of religion; (Luke ii. 46, 47;) he 'grew in wisdom and in stature,' and 'in favour with God and man.' (Luke ii. 52.) The imagination easily fills up the remainder; for when these things take root in the heart of a child—when you find in him purity and truthfulness; when you see him obedient to parents; when you perceive a spirit of inquiry on the great subject of religion, you have all the elements of character that will, in their combinations and developments, produce eminent virtue. Now the circumstance to which I am adverting, looks *as if* the system was intended for the mind of a child. It creates the feeling in the mind of a child, that religion is designed for him; that he has an interest in what the Saviour did; that he has not been left out in the arrangement for salvation; and that the earliest feelings, hopes, and joys, and perhaps the pastimes and the amusements of the Saviour of the world were like his own. Then there is to be added to this the thought, that the life

of the Saviour was the proper development of what he was in childhood, and of what every child should be. We carry with us, in our study of the New Testament, the recollection that, from being a child, he *grew up* to be what he was; not that he appeared at first on the earth in the full form and majesty of the Son of God.

And here also we may notice the interest which the Saviour himself took in children, and his own character and manner of instruction as adapted to interest children. Nothing was more surprising or offensive to the scribes and Pharisees, or more embarrassing to his own disciples, than the interest which he took in children. He astonished his disciples, who saw not the depth of the principle involved, by the readiness with which he allowed them to be brought to him; by his laying his hands on their heads; by his taking them up in his arms and blessing them. He probably astonished them no less by his solemn thanksgiving in the words which constitute my text:—'I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.' He excited no less astonishment when the children cried hosanna in the temple, rousing the indignation of the priests and the scribes, and when he coolly silenced their murmurs by repeating the passage of Scripture, 'Out of the mouths of babes and sucklings hast thou perfected praise.' And he evinced his interest in children, and probably excited their astonishment no less, when he placed a little child among his disciples, and said, 'Except ye be converted, and become like little children, ye shall not enter into the kingdom of heaven.'

In regard to his own instructions, as adapted to in-

terest children, or as contemplating them in the application of the principles of religion to them, there are two things to be said: one relates to the manner of his personal intercourse with others; the other to the nature of his instructions.

In respect to the former—his simplicity, gentleness, kindness, courtesy, would be likely to be eminently attractive to children. Is it not true, that, valuable as courtesy and politeness are everywhere, they *go farther* with children than they do with those of riper years? Is it not true that children are more repelled by harshness, by incivility, by unkindness or abruptness of manner, by a frown, than we are in maturer life? So artless and guileless themselves, they expect the same things in others; and they have not yet learned, by intercourse with the world, to find a want of this in others, so as to be a rule of action for themselves, or so to discipline their mind as to get along with others, notwithstanding the roughnesses and unevennesses to be encountered. We, in maturer life, are obliged to learn to make our way amidst much that is rough and repelling, and the expectation of meeting that, constitutes an element in our calculations. Children do not; and when there is not, on our part, gentleness and kindness of manner, there is no way of access to their hearts. Now it was a characteristic, perhaps we might almost say, a *peculiarity*, of the Saviour, that, when he entered on the employments of manhood and the Messiahship; when he engaged in the great work of redeeming a world; when, with matchless eloquence, he addressed thousands and tens of thousands; when he gave utterance to the profoundest sentiments that ever fell from human lips, he still retained all the simplicity of character which he

had when a child, and evinced in his manner all that would meet the sympathies of a child, and go at once to his heart.

In respect to the other point—his instructions. No other discourses are so remarkable for simplicity as those of the Saviour. Nothing was more wonderful in him—evincing the highest characteristic of a great mind—than the ease with which he clothed the profoundest doctrines in the plainest language, or, by some apt illustration, so presenting it that it could be comprehended by minds of the humblest order. He had, too, an eye for natural beauties. He abounded, in his teachings, in illustrations drawn from flowers, and birds, and plants, and fountains. He was fond of narrative and parable. When he had a great truth to communicate, he had a parable at command, that would illustrate it better by far than any abstract theological or metaphysical statement; and it is easy to conceive how his method might be interesting to children. What could have been made more interesting to them than the Parable of the Prodigal Son, or of the Good Samaritan, as told by himself?

(*c*) In further illustration of the point now before us, I refer to the Bible itself, as a book adapted to be put into the hands of children. With all that is valuable in the Novum Organum, or the Principia; in a treatise on Conic Sections, Fluxions, or Chemistry; it it is plain that they cannot be put with profit into the hands of children. The same may be said of Edwards on the Will; of Dwight's Theology, and of Paley's Moral Philosophy. They are all too abstruse, too profound, too argumentative; they presuppose too high a mental capacity, and too much knowledge, to make them of value to a child; nor is there any way

by which they could be so simplified as to make them interesting or intelligible to a child. The question now is, whether the same difficulty exists in regard to the Bible; or whether, while unfolding truths far in advance of what any human mind could have originated, or can yet fully apprehend, there has been inwoven any arrangement *as if* the minds of children were contemplated, and their capacities and mental habits were consulted; or any thing which will justify us in putting the Bible into their hands, with the expectation that they will be interested in it and will understand it.

Two things, so far as this point is concerned, were demanded in a book of revealed truth designed for mankind. One was, that it should be so simple as to be adapted to children; to youth; to the ignorant; to those in humble life; to slaves; to those whose minds are interested by narrative, by incident, by thrilling stories, by proverbs, and by parables—for these classes compose the great mass of the human family. The other was, that it should contain truths that would interest minds of the highest order; that in its disclosures it should go beyond all that the profoundest human intellect could discover; and that, whatever point the race might reach in its onward progress, the truths revealed in the Bible should be still in advance of all the attainments which man could otherwise make. These things have been blended only in a very imperfect degree in any books of human composition. It has not yet been found easy, to any very considerable extent, to make a book at once *childish*—using that term in the best sense—and *philosophical*. With all that has been done to elevate the literature of children—while it still retains

its characteristic of being the literature of children—it is still true that the mature and the cultivated mind turns away from it as not attractive or instructive to itself; and with all that has been done to simplify the works of science, of jurisprudence, and of political economy, it is still true that they cannot be made attractive to children. You cannot make Blackstone's Commentaries interesting to children; nor can you 'impose upon a little child's understanding the propositions of Euclid, or a theory of the tides.' It has been demonstrated, indeed, long since, that simplicity is not incompatible with sublimity, with depth of thought, with profound and far-reaching doctrines. Homer is among the most simple of poets; Demosthenes among the most simple of orators; Blackstone has done all that man could do, to simplify the complicated principles of the common law; Franklin is among the most simple of writers; and the profoundest discoveries of modern science are often conveyed in most simple and modest language. But the art of so blending these things as to make them at the same time attractive to the minds of children and instructive to scientific and cultivated minds, is an art which man has not yet reached. Whenever men have attempted to address the minds of children and the minds of philosophers, they have gone off into separate departments of literature, and you have on the one hand a set of books fitted for children, and only for them, and on the other a literature for philosophers, and only for them.

Perhaps, in all the works of human origin, the blending of these objects has been best accomplished in the Pilgrim's Progress, and in Dr. Watts's Divine Songs for Children. The former, I need not say how

interesting always to children—how interesting at the same time it may be to minds of highest genius, let any one see by what Dr. Johnson, Cowper, and Macaulay have said of it. The latter, always still interesting to children, and perhaps not less so, and not less instructive to those of maturer years; for who, when a man—when he has studied the things of religion even till gray hairs are upon him, ever begins to read—

'Hush, my dear, lie still and slumber,'

without reading it all through—as he will, (though he has read it a thousand times,) 'Chevy Chase,' the 'Elegy in a country church-yard,' 'John Gilpin,' or the 'Rime of the Ancient Mariner'? And where, after all, will he find the great central truth of his religion expressed so that it will go more directly to his heart, than in those familiar words sung to him in childhood?—

'Twas to save thee, child, from dying,
Save my dear from burning flame,
Bitter groans and endless crying,
That thy blest Redeemer came.

May'st thou live to know and fear him,
Trust and love him all thy days,
Then go dwell for ever near him,
See his face and sing his praise.'

But these things, we think, are blended in the happiest proportions in the Bible. After the labor which Newton employed in the explanation of the Bible, when he had completed those great discoveries which placed his name at the head of the race; after the study which Locke devoted to the New Testament, when he had sounded the utmost depths of the human mind; after the interest which Addison, and Boyle, and Bacon, and Milton, and Jonathan Edwards have

felt in the Bible, I should deem it unnecessary to attempt to show that it is a book adapted to high and cultivated orders of intellect. And yet with all this, it is so simple, so full of thrilling incident, so replete with history, parable, poetry, apothegms, and biography, as to be, more than any other volume, a book that can be permanently interesting to children; a book that can be introduced among all the children of a land, so as to be made more attractive than any other book; a book almost the only one which they have—which they will not *outgrow*, and lay aside as they go to college, or study a profession, or become public men; a book which the boy will still feel, as he becomes a man, and engages in the active employments of life, is still in advance of him, and must still be his guide. It is for reasons such as these that we suppose that the Christian system, with all that is great and profound in it, has contrived to inweave into itself an arrangement contemplating the mind of a child.

III. The third inquiry relates to the Sunday-school as designed to bring this system to bear on the minds of children. The question is, whether it is well adapted to this end; or whether in the Sunday-school system we are using the wisest and best means to secure this end.

The Sunday-school system is the growth of modern times. It was not known in the apostolic age; it was not prophetically referred to by the Saviour; nor did any hint ever fall from his lips which showed that he had it in his eye. For the church was then scarcely organized; it had not, as yet, that complete arrangement which would embrace families as a part of the organization; the art of printing, on which the

success of Sunday-schools so essentially depends, was then unknown; there were as yet few or none who could be employed as teachers; the labours of the apostles were demanded more particularly to bring religion before adult minds by itinerant efforts to propagate it; and it was not the manner of the Saviour to anticipate coming ages by giving rules for what would spring up spontaneously in the church as the world should advance. This he left to be regulated in future times; and, therefore, the friends of the Sunday-school system are bound to show that this is a safe and fair way of applying the gospel of Christ in this period of the world, and is, so far as we can argue, a system which would have been started or approved by the Saviour, if he had lived amidst the appliances of the present age.

In illustrating this, there are four subordinate remarks to be made to show the exact place which the Sunday-school system is designed to occupy, and to determine its proper field of agency in applying Christianity to the children of this age, and its bearing on the general interests of religion.

(1.) The first has reference to its relation to parental duty, or to the bearing of the Sunday-school on the discharge of the duty of parents in training up their children in the ways of religion. This point, it cannot be denied, is of unspeakable importance in regard to the general interests of religion; for there is a divine arrangement on this subject which is not to be set aside, and there is some danger that, in the actual operation of the Sunday-school system, this arrangement may be disturbed. The only question, therefore, which can be raised on this point is, whether the religious training of children can be best secured by

leaving this instruction in the hands of parents, or by calling in the aid which can be furnished in the Sabbath-school.

Now, in reference to this, it cannot be denied that there *are* families where the religious training of children would be as well secured, and I know not why I may not say *better* secured, than it would be in the Sunday-school; nor is it to be held that the institution of the Sunday-school is in any way to be construed as releasing the parent from his just responsibility. For, with all that can be said in favour of Sunday-schools, and all the qualifications that can be relied on in the teachers, and all that is favourable in these institutions to interest the minds of the young, it cannot be denied that there *are* Christian fathers and mothers better qualified to give religious instruction than Sunday-school teachers ordinarily are; and that there are advantages furnished in a family organization which cannot be found in any Sunday-school. The one, though the advantages are often not secured, is a divine institution eminently adapted to the inculcation of the lessons of religion. The other, with all that there is in it that is wise and excellent, is of human origin, and can never have such superiority as to displace the other. It is not to be denied, that all along in the church, there has been, in numberless instances, a careful training of children in the ways of religion; and the fruits of such instruction have been seen in those who have been added to the churches as private members, or who have become eminent ministers of the gospel in Christian lands, or who have gone forth as heralds of salvation to the heathen. Valuable as is the Sunday-school as an auxiliary to piety, and much as we may labour to extend its in-

fluence, we are not *so* to argue for it as to forget the service done to the church, in the long track of ages, by pious parents, nor to leave the impression that nothing was done, and that nothing could be done but in the Sunday-school. Among the means of promoting true religion on earth, it is to have, ever onward, a most honoured place; but it should be its *true* place, alike in reference to the supremacy of an institution having a divine appointment, to the honour due to those who have gone before us, and to the obligations still resting on Christian parents.

But in considering the question about training the young in the ways of piety, we are to look at things as they are; and we are to ask what has been the fact, and what will continue to be the fact until the aspect of the world is changed, in reference to the prevailing qualifications of parents for training up the young in the ways of piety? We are to remember, respecting those parents who are professedly pious, what a melancholy proportion of them there is who are very illy qualified to give any correct religious instruction; we are to remember how many there are—so slight is their sense of the obligations of religion—who would give no such instruction; we are to remember, that in many professed Christian families there is such a degree of worldliness, that it would be quite desirable, if it could be done, to remove their children from such influences, and to place them under instruction of a different kind; and we shall see, that even were all the families of the land professedly Christian families, there would be quite an ample field for such an institution as the Sunday-school.

But there is a much more important consideration than this. We are to remember the large number of

families where there is no religion; the large number where the parents wholly disregard the Sabbath, neglect the sanctuary, and forget God; the large number that are infidels, or that have embraced some form of opinion quite at variance with true religion; the large number that are wholly gay, or worldly, or unprincipled; and we are to consider what would be the kind of instruction which children would receive in such habitations. It is not to be concealed, it cannot be concealed, that in the establishment of Sunday-schools we seek to draw away children from such influences; to impress upon their minds lessons which their parents never would inculcate; to train them in the belief of opinions which, perhaps, their parents discard, and to return them from week to week to their parents' dwellings with sentiments in their hearts, and books in their hands, such as they would never find in their own homes. And we do not disguise the fact, that we consider it as so much proportionate gain to Christianity when we can induce such unbelieving and worldly parents to place their children under Christian instruction by committing them to the care of those who will endeavour to train them in the belief of the Christian doctrines, and in the fear of God. And as the number of such families in the land is lamentably great; as there are thousands of families where there is no prayer, no praise, no religious instruction whatever; as into such families no religious influence would ever enter if it were not for the Sunday-school; and as this opens a way to such families by which the gospel may be made to bear directly on the children, and through them on the parents themselves; we claim for the Sunday-school system that it is one of the most important means of diffusing reli-

gion throughout the land; and we ask, what would be the probability that such families would ever be brought under religious influence at all, if this way of access to them were closed? In reference to this destitution in the land, I copy a statement made to me by one of the officers of the American Sunday-school Union, as embodying the results of more than twenty years' observation and effort in establishing Sunday-schools in our land. It is in these words: "That a majority of all the children of a teachable age have never been blessed with the proffers of the Sunday-school, and these are, for the most part, destitute of parental and pastoral religious training. The destitution in some few of the States may be thus stated: Wisconsin, Iowa, and Missouri, four-fifths; Michigan, two-thirds; Maine, Illinois, Indiana, and Western Pennsylvania, three-fourths. By the best estimate that can be made, it is supposed that there are not far from two millions of children in the land that would not receive any religious instruction if it were not for that received in the Sunday-school."

Yet it cannot but be remarked here, that, from the nature of the case, there is danger that the true design of the Sunday-school will be misunderstood, abused, and perverted; that it will send back an influence into the family which will wholly defeat one of the great ends of the domestic organization. This danger arises from the impression which is likely to be left on the minds of parents, that they can thus transfer their obligations to train their children in the doctrines and duties of religion to others.

Much of the same feeling is likely to spring up on this subject which exists in reference to other departments of education. A parent places his child in a

common school. If there *were* no common schools, he would feel himself bound, to the best of his ability, to teach his own child to read and write, and to communicate to him the elements of knowledge in geography and in geometry. But the public has provided a teacher better qualified than himself, and he feels that the work can be better done than he could perform it. He dismisses his child, therefore, from his door, with the not unnatural feeling that his wishes in this respect are gratified, and that his responsibility is discharged. He may be gratified with the progress which his child may make; he may cheer him with a word of encouragement when he is desponding; he may receive with conscious pride the evidences of his scholarship; and he may rejoice in the honors that he may win in his course, but he feels no responsibility for giving him instruction, nor will he interfere in directing the studies of his course.

Now, it is greatly to be apprehended that one of the effects growing out of the system of Sunday-school instruction is just this to which I have adverted, that the parent will feel that he is released from the obligation of religious teaching in his family in the same sense in which he is from the obligation of teaching when he has placed his child in the common school, or when he has employed a music teacher for his daughter, or when he has sent his son to college. When he has dismissed his child to the Sunday-school, there is a strong liability that he will at the same time dismiss all sense of responsibility; perhaps that he will feel that he has done a meritorious act in being willing to give up his child to be brought under the influence of religious opinions which he does not him-

self hold, or to be led in the ways of a religion which he does not profess.

It is proper then to remark, as a sentiment sustained by all just views of parental responsibility, and as a sentiment which the Sunday-school system is not intended to diminish in strength, that there *can be* no divesting one's self of parental obligation in the manner here supposed. The obligation of the religious training of children is everywhere in the Bible laid on the parent, and is an obligation which is not transferable. 'Ye *fathers*, provoke not your children to wrath, but train them up in the nurture and admonition of the Lord.' Eph. vi. 4. 'And these words which I command thee this day shall be in thy heart; and *thou* shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.' Deut. vi. 6, 7. 'He established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that *they* should make them known to their children, that the generations to come might know them, even the children that should be born, who should arise and declare them to their children, that they might set their hope in God, and not forget the works of God, but keep his commandments.' Ps. lxxviii. 5—7.

Whatever means, therefore, a parent may employ to impress the truths of religion on the minds of his children, it is clear that the responsibility of giving right instruction rests on him, and cannot be transferred to another. 'What God has joined together, man cannot put asunder;' what he has connected with the very nature of the parental relation, cannot be divided from it. The parent may employ the aid of

others; he may avail himself of the advantages of books, or sermons, or lectures; he may summon to his side those more learned, more pious, or more experienced than he is himself; but the direct responsibility for religious instruction has been placed with him, nor can any thing be made a substitute for his own example, his own counsels, his own prayers. He is the natural instructor, guide, and example of his children in matters pertaining to God, and he can never throw off this responsibility in training them up for heaven.

The true relation then of the Sunday-school to the religious training of the children of our country is twofold. In regard to a large portion of the children of the land—amounting, as before remarked, probably to two millions at the present time—it furnishes the only hope that they will receive *any* proper religious instruction whatever. In regard to religious families, it is a helper to domestic instruction, a supplementary and adventitious aid, of which the Christian parent may avail himself in the discharge of his own duty. It is an arrangement for concentrating and combining good influences in a church, in making religious instruction more pleasant, and more efficient on the mind of a child, in bringing to bear upon him a stimulus in a school which could not be secured at home; and in adding to the natural force of appeals in favour of religion derived from a parent's love and authority, all that there is in the new interest in his welfare created in the mind of a teacher. But it is an abuse of the Sunday-school system, if it be supposed that it, in the slightest degree, releases a parent from the direct obligation to instruct his own children, or if it lead him to dismiss all concern in regard to them when he has

placed them under the care of a Sunday-school instructor.

(2.) The next point of remark, as illustrating the influence of the Sunday-school in bringing the Christian system to bear on the minds of children, relates to it as an arrangement for giving useful employment to the unoccupied talent in the church; or to the question whether the church has the *means* of furnishing that instruction without infringing on its other operations.

A large part of the talent of the church is commonly unemployed. Some of its members, indeed, are little qualified for any very wide or active influence; perhaps little beyond that resulting from a consistent, pure and holy example, in some lowly walk of life. But there is a large portion of the talent of the church of a different order, that is commonly buried. It is sometimes controlled by incurable indolence—indolence from which not even the lofty motives of religion will arouse it; or it is enchained by some worldly habit or association; or it has no wisdom to originate plans to benefit others; or it pines away with the desponding conviction that there is nothing which it can do. In numerous cases this talent sustains no parental responsibility; it is possessed by those who are too young to be active leaders in a religious organization; and yet it is possessed by those whose own minds have been carefully trained in religion from childhood, and who have had the highest advantages of secular learning; and it is soon to be wielded in great questions pertaining to the interests of society, and needs itself to be placed under an influence which shall secure it for the consecrated uses of religion. In former times, (and the remark will apply to a lamentable extent to

the present,) nothing was more sad than to look on a Christian church, and to reflect how much more might have been done than was done; and how much of the actual efficiency of the church was wasted. At one period this unoccupied talent sought employment in the metaphysical discussions of the schoolmen; at another in pilgrimages. Here life wasted away in the indolence of a monastery or nunnery; there, in an equally useless manner, in composing or transcribing the legends of the saints. The weary hours of one part were filled up by the rites of a miserable superstition; and of another, in prosecuting *any* enterprise, however hazardous, rather than endure the dreadful monotony of a life of indolence. One class languished for nothing to do; and another wasted its energies in doing what had been better left undone. And even now, under the better system of the Protestant faith, the waste of religious talent is almost equally great and lamentable. In looking over almost any church, it would be painful to reflect how much youthful vigour there is that is unemployed for the purposes of religion; how much learning that is doing nothing for the defence or the elucidation of the Bible; and how much rich and ripe Christian experience there is now useless, except to its possessor, that might be made of practical avail in guiding those who are just embarking on life.

The Sunday-school furnishes an opportunity to bring out this learning, talent and experience, and to make it useful in the cause of religion. It offers at the same time a stimulus to arouse the indolent; opens a field for those who have no genius to originate a plan of benevolence; and furnishes congenial employment for youthful vigour, for ripe Christian experience, for

varied learning, and for clear and profound thinking. 'For youthful vigour:'—for the active duties in a Sunday-school are of such a nature as to make a peculiar appeal to the glowing ardour of early life.—'For ripe Christian experience:'—for in the instructions imparted in a Sunday-school there is often occasion to explain points pertaining to the highest departments of casuistry and duty.—'For varied learning:'—for there are acute and thoughtful minds in all Sunday-schools; there are questions that arise that go far into subjects of philology, geography, antiquities, history, laws and customs pertaining to former ages.—'For clear and profound thinking:'—for he who teaches a class of boys may have before him a bright genius, in whom the germs of great thoughts and plans are already discernible; and often the highest and the hardest points of the Christian theology come under examination in a Sunday-school class, and a child may ask a question, to be able to answer which, the profoundest theologian might regard himself as honoured. It is this fact which represses our surprise when we see, as we often do, not only the young engaged in teaching a Sunday-school, but experienced Christians, with their powers fully tasked; and men accustomed to profound investigations in the sciences, here grappling with a great question of morals or religion that some thoughtful boy has started, and that must be answered to save him from becoming sceptical; and judges, accustomed to direct counsellors and jurors in the abstruse points of law, here meeting the first development of the moral powers of the soul, and endeavouring to establish over all the future career of that soul the jurisdiction of the laws of God.

This employment is among the best devices to exert

also a healthful influence on the minds of those who teach. Religion prospers in a community in proportion as the Bible is studied, but the best way to study the Bible is to do it with a view to impart instruction to others. Then it is that a man will be compelled to grapple with the difficult questions which occur in the explanation of the Bible; for he will be in a position where those questions will be likely to come up. Then it is that he will be compelled to meet the question about the divine origin of the Bible; for there will be acute minds that will wish him to state *why* the book that he teaches is to be regarded as a revelation from God. And laying out of view all the direct effects of the Sunday-school on the rising generation, the benefit to the church from the single point before us would be worth all that the system costs. Were it a matter of a distinct arrangement *merely* to benefit the members of the church; to discipline and enlarge the piety of its members; to call forth powers that would otherwise be dormant; to promote in a community an intelligent acquaintance with the Bible, and to make the religion of the church more consolidated, stable and benevolent, there could have been no more economical, and no more effectual device, than the institution of Sunday-schools.

(3) The next point of remark in illustrating the influence of Sunday-schools as a system for applying Christianity to the mind of a child, relates to an almost wholly new department of influence which has been originated by these institutions. I mean the creation of a youthful Christian literature.

The Sunday-school system could not succeed without a literature of its own; and beyond most institutions that have appeared in the world it has a *creative*

power on this subject. It might have been argued at the outset that such a system could not exist without a literature; and it might have been demonstrated that, if successful, it would create a literature; and the general character of that literature might have been anticipated. There is so much in the whole system, and in the end contemplated, that is dependent on a peculiar kind of learning, that it was inevitable that such a literature must exist; and the fact that the American Sunday-school Union is not only a Society for establishing Sunday-schools, but is also a book-making establishment, engaged largely in the manufacture and sale of books, is not an *accidental* fact, or a thing which has grown out of the ambition or cupidity of its managers.

The system could not get along *without* books; and it would not get along *with* the books which were at command when the system commenced. For, beyond almost the least conceivable range, there was at that time no religious literature that was adapted to children. On this point it is most interesting and affecting for a man who has reached the fiftieth year of his life to look back and ask himself what was the amount of religious literature that could have been put into his hands when he was a boy, compared with that which is now found in the depositories of the Sunday-school Societies; and there is almost nothing which excites more painful regrets in his mind in view of the disadvantages of his own early years. Beyond the New England Primer—a book of standard excellence still, though imbued with some errors—a book that contains the 'seeds of things,' and that has done perhaps more to make our land what it is, than all that we have derived from the literature of Greece and

Rome—a book that is mentioned by many only to excite a smile, and remembered by many only as associated with the painful operation of 'catechizing' on a Sabbath afternoon when the boy was anxiously watching for the time when the upper limb of the sun should have disappeared behind the trees that skirted the western horizon as seen from his father's house—but which, by its great truths, bound him fast to faith and freedom—beyond that book, he can recall almost nothing that constituted the religious literature of his own early years. That little book, thumbed, and worn, and examined in every position in which it could be placed—read backward, forward and diagonally; its pictures examined and re-examined; the number of the Children of the Martyr counted over and over again to make the picture correspond with the account in the biography—that book left its sentiments indeed deep on the heart, but never satisfied the wants of our early years.

When I was a boy, the utmost amount of this kind of learning that I could have commanded* had I been

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* The exact list, so far as it can now be ascertained by those best qualified to give information, I insert as a matter, not of curiosity, but of useful information. "A child may write them."

The New England Primer—in numerous editions. The most approved edition was that published by Edward Draper, in Boston, 1777. A fac simile of this has been re-published at Hartford, 1848, and is adorned with a portrait of "the Hon. John Hancock, Esq., President of the American Congress."

Christian Pilgrim, pp. 72, 12mo.

Pilgrim's Progress—supposed to have existed only in folio.

Hieroglyphic Bible.

Scripture History, 2 vols., with a volume of prints, all imported, as it was never printed in this country. But few copies reached America.

possessed of wealth enough to have bought up all the religious literature designed for children—and it would have required little more than Franklin foolishly paid for his whistle—would have embraced not much besides that same New England Primer, and Janeway's Token for Children, and Dr. Watts's Divine Songs for Children, and, were it not that the book of the immortal tinker, like the Bible, is adapted to minds of the maturest age and of the highest order as well as to children, I should mention perhaps, also the Pilgrim's Progress.

It is the tendency of every thing now to create a literature of its own, and every department of human effort forms for itself a library. Thus we have the literature of Chemistry, of Agriculture, of Law, of Anatomy, of Government; we have a distinct department for missions, for mining and for coining; we have a literature of rail-roads, of architecture and of gardening. On any one of these departments we have the power of collecting around us a library greater in amount than all the books which princes could boast of in the days of the Henrys of England.

The Sunday-school department of literature is the growth of the present age, and is worthy of the cause and of the age. There may be defects in it which will be corrected by deeper study, and a closer observa-

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Mrs. Barbauld's Hymns.
Cheap Repository Tracts, by Mrs. Hannah More, 3 vols.
My Friend's Family.
History of the Holy Bible.
History of Master Billy, and Miss Betsy Goodchild.
Janeway's Token for Children.
Watts's Divine Songs for Children.

tion of what is demanded. It might, perhaps, be more direct, pointed and distinctive; it might present the evangelical doctrines more plainly, and with a less careful anxiety to avoid giving offence; it might discuss questions of morals and religion which have not been introduced into it as prominently as they are in the Bible; it might take a higher range as evincing genius and displaying power; it might, perhaps, be condensed or curtailed to advantage—but, on the whole, where is there a literature, the creation of fifty years, that can, in its own department, in adaptedness, influence, and power, be compared with this? It has all the freshness of the dew of youth upon it, and has come forth to take its place as adapted to an age of high intellectual and moral culture, and to compete in its appeals to the youthful mind with the books that are made to captivate and mould that mind on other subjects. In the American Sunday-school Union we present to the world a catalogue of between seven and eight hundred bound books, "most of which have been prepared and published expressly to answer the uses of a Union Sunday-school." As an evidence of the *growth* of this department of learning, it may be added that, in the year 1826, there were but twenty-one of those books on the catalogue, and that the remainder have come into existence during the time that has intervened. And to these there should be added, in order to form a just estimate of the amount of youthful Christian literature now in circulation in our own country, and to determine the *progress* that has been made in this department of learning, the volumes circulated by the Sunday-school Societies of the different religious denominations, and much that is spread abroad by private enterprise. The whole

number of publications now accessible that may be classed under the general denomination of youthful Christian literature in our country, is probably not less than three thousand five hundred—a fact in regard to the *number* of the publications that is probably not equalled in any other department of learning. Nearly all of this is the creation of the present age, and a very large portion of it is to be ascribed to the necessity of supplying Sunday-schools with appropriate reading, and is just so much added, at the same time, to the religious influences, and to the business operations and capital of the country. These are the fruits of the Sunday-school system. There was nothing else that could have created this amount of religious literature; there would otherwise have been no demand for it, there would have been no private enterprise that would have furnished it.

From the nature of the case there is the best guarantee that these books will be adapted to the end in view. They are the result of a very careful study of the laws of the youthful mind; they have been prepared, in a great degree, by those who have had opportunity to know what is demanded, and what will interest the minds of the young; they are the effect of a great experiment to make religion, (naturally repellant to the human heart,) as attractive as possible to those in early life. They aim to present the common doctrines of our faith to the mind of a child—those doctrines as held by the great body of evangelical Christians, and as fitted to the state of the soul *before* the questions which divide us into sects and denominations come before it. That literature should not, and from the fact that there is a vigilant public eye which will guard that point, will not, conceal the great

doctrines of our common faith. The security that this literature will be evangelical is to be found in the piety of the churches, and the degree of the spirituality and purity of that literature will be measured by the amount of pure religion that shall prevail in the churches.

There is one feature in regard to this literature which is particularly to be noticed. It is, that it is held to be, and is, in fact, subordinate to the Bible in a sense in which no other is. From the nature of the case, it must be designed, to a great extent, to illustrate the Bible; and whatever may be the literature which the Sunday-school Societies may put in circulation, the Bible is the book that is pre-eminent. It is the book that is taught in the Sunday-school. It is the book which is explained. It is the book that is constantly referred to, and appealed to. The great object of the Sunday-school is to teach the Bible; and the literature which it scatters in the community is incidental to that, and will never usurp the place of the Bible. It is hardly a question whether a Sunday-school *could* be long kept up for any other purpose than to teach the Bible, or any longer than the Bible is made prominent and primary. For, however it may be accounted for, it is a fact, that, after all, the most attractive book that can be taught the young, is the Bible—a book so full of history, and parable, and biography, and poetry, and eloquence, that it would seem that it had been originally framed and penned with a very prominent adaptation to the young.

(4.) There remains but one point to be noticed, to complete the train of thought which I wished to submit to you. It relates to the bearing of this system of operations on the diffusion of the Christian religion

throughout our country. The remark which I have to make on this point is, that it is essential to our very existence as a nation, that vigorous efforts should be made to spread religion throughout our land, and that the Sunday-school system is an indispensable auxiliary in doing it.

I do not say that infidelity is increasing in the land, or that the nation is in danger of becoming infidel or heathen; for Christianity is constantly gaining on the public intellect, and the public morals; but then it is owing to the extraordinary efforts which Christians have made, attended by the blessing of Heaven, that it is so.

I do not say that we are in danger from the Roman Catholic religion, or that the foundation of our Protestant institutions is in danger of being subverted by the multitude of strangers that is coming to our shores. I have never seen any such danger, nor have I believed that that foreign religion is destined to take possession of our land. But then it is owing to no change in that system, and to no want of zeal on the part of its friends, and to no evidence that they have never entertained the hope that it might be so: but it is owing to the fact, that there is a Protestant spirit that is easily aroused in this land when there is danger; that the foundation of all our institutions is essentially Protestant; that there are twenty millions of Protestants in the land to compete with a million and a half of Romanists; that we increase in our Protestant population in a ratio vastly greater than do the friends of that system of religion; that even now we make ten proselytes to Protestantism where they make one to the papal faith; that there are twenty-five thousand Protestant ministers in the land to compete with

less than a thousand Roman Catholic priests—Protestant ministers, too, trained among us, having access to the American ear, and acquainted with the American mind; and to the fact, that there are great national institutions for sending out the Bible, for diffusing tracts, for founding churches, and for establishing Sunday-schools all over the land. Let these institutions die, and I admit that our country *might* become a prey to the foreigner: but they will not die.

Nor do I say that our population outstrips all the means of grace, or that it increases in a much greater ratio than our churches increase; or than the educated ministers of religion increase: for the land is incomparably better supplied, proportionally, in these respects, than it was fifty years ago. But then it is because we have Education and Missionary Societies, and Sunday-schools, that it is so. Let these cease to be sustained, and soon our population would have gone beyond all hopes of ever overtaking it with the means of grace. I do say, therefore, that there is such a state of things, and such an increase of population, as to make all the appliances now in existence, necessary; and as make it necessary that they should be increased in their efficiency and power, just in proportion as the vast hosts multiply and move on toward the western borders of our land. "Well-established calculations in political arithmetic enable us to say, that the aggregate population of the nation now is 22,000,000

That ten years hence, it will be 30,000,000
" twenty " " " 38,000,000
" thirty " " " 50,000,000
" forty " " " 64,000,000
" fifty " " " 80,000,000
" a hundred, (that is, in 1950,) 200,000,000

equal to nearly one fourth of the present aggregate population of the globe, and double the population of Europe at the time of the discovery of America."*

Now we do not claim for the Sunday-school, in this great enterprise, that it is the main, or primary agency in securing this end. It cannot answer the purpose of the Bible Society; for just in proportion to its success will it make the Bible Society more indispensable. It is not a substitute for the Tract Society, and need not be brought into competition with that; for they have distinct fields of operation. It is not, and cannot be, a substitute for preaching, for that is 'God's great ordinance' for converting the world; and if our land is saved, and the world converted, preaching must have that primary place which God has given it. It cannot be a substitute for the Foreign Missionary Society; for you cannot penetrate the darkness of a heathen community, and establish Sunday-schools there, till you have sent them the preacher of the gospel, and till he has prepared the way for Christian institutions. Nor can it be a substitute for Home Missions in the great West; for there, as elsewhere, God does honour, and will honour, the primacy of preaching in the order of means for converting men.

The place which Sunday-schools are to occupy in the great schemes of Christian benevolence, can be expressed in a word. To a considerable extent they may be established where there is no Christian church; and when successful, they will always be the means of establishing a church.

On the first part of this statement it is, perhaps, only

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* Seward's Speech in the Senate of the United States March 11, 1850.

necessary to refer to the operations of the American Sunday-school Union. In the Report of the Union, for 1849, it is stated, that "probably one-half, if not three-fourths of the Sunday-schools in the West and South-west were formed, and are still held, where there are no houses for public worship." (p. 72.) In another part of the same Report, in detailing the result of the labours of three years in a single agency, embracing parts of Illinois, Missouri, Wisconsin, and Iowa, much of it on ground beyond any stated preaching of the gospel, it is said, that "the aggregate of schools organized, and supplied with books, for three years, was one thousand and twelve schools, embracing seven thousand four hundred and forty-four teachers, and fifty thousand six hundred and twenty-eight scholars." (p. 63.)

I add, in this connection, a statement furnished me by an authority already referred to, as the "result of more than twenty years' exploration of the destitution, and endeavours to extend the supply of Sunday-school instruction in our country." It is in these words:— "That it is entirely practicable to establish a Sunday-school in every locality where children are found, and so to furnish and conduct it as to render it a priceless blessing to those who are immediately or remotely connected with it; in truth, to the whole community. Children are more ready and willing to be taught than professed Christians are to teach them; more ready to attend the Sunday-school than parents are to aid them in it. The child's social nature powerfully prompts to this, where there are few other occasions of meeting those of their own age."

On the other part of the statement, it is to be said that the friends of Sunday-schools never design them

to remain independent and separate institutions. They do not go forth and plant them in the prairie or in the wilderness with the expectation that they will stand there alone. They do not regard them as having such inherent vitality that they would live long by themselves, nor do they anticipate that they will long continue to shed their influence on a surrounding population, sparse or dense, unless they are the means of awakening a people to the necessity of a preached gospel, and of inducing them to make efforts to procure it. They anticipate that the fact that there is a Sunday-school in any destitute place will suggest the proper idea of the observance of the Sabbath; that they who can be induced to engage in teaching will be led to see the propriety of worship on that day; that parents who can be prevailed on to send their children, will themselves be induced to take an interest in the appropriate service of that day of rest; and that children who are trained in a Sunday-school will themselves be brought to love the gospel, and to desire, as they advance in years, the public dispensation of divine truth. They would be greatly disappointed, therefore, if the result should not be in any given case that the permanent establishment of a Sunday-school would be followed by the establishment of a Christian church; and they look over the broad field where they have established those schools, and where they are now labouring to establish them, as just so many places where 'the wilderness and the solitary place shall be glad for them, and the desert bud and blossom as the rose.'

On this point, also, I add a statement from the source already referred to, as expressive of the results of more than twenty years' effort to establish Sunday-

schools among the destitute of our land. It is in these words:—

"Some doubts have been entertained, as to the permanency of these schools, where not connected with a church, or watched over and aided by a minister. The Union has taken special pains to investigate this matter, and as the result of their careful inquiries they cannot find that more than two and one-half per cent of these schools have *failed*, and if taught for six months only, it is not a *failure*, in a series of three years' trial. On the contrary, a majority of the schools first planted, where there was no other institution of social religious privilege, have, in a few years, resulted in the formation of a church, or at least the stated preaching of the gospel, by some evangelical minister."

And in the literature which we send out, we expect still more widely to promote and extend this power. No one, we think, can properly estimate the influence of what we are doing by this kind of literature. It is much to give a good book to a boy in the West, that he will sit down on a log to read on his way home from the school, or by a light made of pine knots at night; it is much to have such a book carried into a family where there are few or no other good books; it is much to place a library of such books in a neighbourhood where we are sure that every book in it, in its turn, will find its way to every log-hut in the vicinity. I speak now of this as adapted to affect the religion and the literature of our country.

The religion of this land is to be the Christian religion. I do not say the Christian religion or none—but I say the Christian religion. The world is too far advanced now to attempt to get along in States and Republics without *any* religion, and Christianity

has shed so many blessings on our land, and is so interwoven with all our habits of thinking and our laws and literature, and is moreover so certainly the religion which merciful heaven has appointed for a fallen world, as to make it certain that *that* is to be ever-onward the religion of our nation. But this religion, in order to produce its best effects, should reign in its great catholic and general principles, rather than in sectarian forms; or, in other words, Christianity in its essential nature, and its general influence, should be *primary*—the sect, the denomination, should be *secondary*. There will be sects; and there are many not undesirable effects which spring out of the division of the one great Christian family into different branches; but the love of sect should be restrained; the attachment for the denomination should always be subordinate to the love of the great brotherhood; and the readiness to propagate Christianity, as such, should always be superior to the desire to propagate the peculiarities of the denomination. Now this, we think, will be promoted in an eminent degree all over the land by that early study of the Bible by all our children and youth, which we seek to secure in such organizations as that of the American Sunday-school Union. It is difficult to make a mere sectarian—a bigoted lover of the denomination, out of the mere study of the Bible; and when trained in the knowledge of that book, children will learn Christianity *first*, and then, if ever, sectarianism and party will be to be learned as a *secondary* matter. For after all the efforts which you can make, it is exceedingly difficult to show *to a child* how the peculiarities which separate the different evangelical denominations of Christians from each other, grew out of the Bible, or are sustained by the

Bible. The creation of the denominational and sectarian feeling is usually the growth of more advanced years, and is commonly to be traced to other causes than the study of the word of God. Children, in reading the Bible, see little ground there for the distinctions which have sprung up in the Christian world, and none for the animosity of feeling, the bitterness of contention, the spirit of exclusiveness, and the fierceness of mutual denunciation which have too often characterized the different sects of Christians in their contentions with each other. And if the rising generation learn these things, and become imbued with this spirit, it must be from some other cause than the study of the New Testament. The tendency of the effort to teach the Bible to the young, and of the diffusion of those forms of Christian literature which grow out of that effort, is to soften the acerbities of party strife, to diffuse the spirit of Christian charity, to render less prominent the differences which divide one evangelical denomination from another, and to smooth down these mountains of difference to plains.

And we urge this as one of the strong claims which the American Sunday-school Union has to the patronage of the Christian world. Attached as we are, in our respective churches, to the peculiarities of our own denominations, and exercising in this respect, as we wish our children to do, the rights of Christian freemen; having no friendship for latitudinarian views, and no disposition to abandon what we deem to be truth on any subject, or in any form; and not aiming at the impracticable undertaking of breaking up all the religious denominations, or attempting to blend them into one; yet we do maintain, that the great doctrines of our common faith are *primary*, and that the peculiari-

ties of the denomination are *secondary;* that it is of the utmost importance that these principles should be spread all over our country, and over the world; and that any society has strong claims on the patronage of the church at large, that shall be successful in inculcating these principles on the minds of the coming generation. It is time that the different religious denominations should love each other more, and become more thoroughly attached to the great common brotherhood; and we claim for the Sunday-school operations, alike from the avowed purpose of the American Sunday-school Union, and from the very nature of the enterprise, that it tends to this result, and that, therefore, it has a claim to the support of all who 'love our Lord Jesus Christ in sincerity:'—that it tends to make the church more conformed to the standard of primitive Christianity, and to bring about the answer to the prayer of our Redeemer, 'that they all may be one.'

It is on this principle that the American Sunday-school Union was formed, and that it has, for so many years, now prosecuted its quiet labours. Without designing to interfere with the efforts of the various religious denominations to prosecute their own distinctive views in any way they choose, the 'Union principle is the only one on which this work can be most successfully prosecuted, especially among the sparsely settled, and greatly divided inhabitants of the new frontier States, where there are few of any one denomination, and yet some of nearly all of them.' And as my residence for more than twenty years in the city where the seat of this Union is located, has brought me into personal acquaintance with many of its most active supporters, several of the Board being members of my church, I think it not indelicate or improper on this

occasion to bear my testimony to the intelligence and fidelity which characterize its management, and to the value and high importance of its influence as a means of diffusing the great essential principles of the gospel throughout the land.

And does no one see already the effect of this whole effort on the religion and literature of our country? Is not the public mind becoming more imbued with the sentiments of religion? Is there no connection between these two facts:—the one, that the public press is decidedly more favourable to religion than it was thirty years ago—that the conductors of public journals are more willing to spread religious intelligence, and to defend the truths of Christianity, than they then were; and the other, the fact, that during that time a Christian literature adapted primarily to the young, has been making its way, silently, over the land? We believe that the true philosopher will yet see that the movements which we make in spreading a youthful Christian literature, and in so humble a work as appears to be that of establishing a Sunday-school, may be more closely connected than any thing else with a fact that is yet to stand forth before the world—that all our literature is to be imbued with sound Christian principles; that our statesmen are to be men who have early studied the Bible, and who shall carry its principles into the halls of legislation; that colleges, churches, and schools are to spread over all the prairies of the West, and that the children of that mighty population which is coming to our shores shall learn the nature of our institutions, and be trained up here in the fear of God. The Sunday-school seems to be a small thing. The Sunday-school book appears to be a small affair. The Sunday-school

library is a small collection of small books. But look on the children thus educated, and the books thus circulated. It is no small thing to spread, as the American Sunday-school Union has done, in a single year, (1849–50,) over the land, religious books that, in the aggregate, amount to more than one million of volumes. It is no small thing to send out more than a hundred Sunday-school missionaries, as was done by that Society in the same year, gathering and revisiting more than three thousand schools, embracing more than a hundred and fifty thousand scholars, most of whom had never before been in a Sunday-school, and placing them under the care of twenty thousand teachers.*

It is no small thing, that 'every ten years, five millions of persons who had been Sunday-school scholars, enter into active society.'† Think of these millions as fathers, mothers, citizens, voters—lawyers, physicians, judges, legislators, ministers of religion, teachers (in

* The exact result of these labours may be thus stated:—The amount of books sold in 1849–50, was $132,000, which, supposing the average price of a book to be 13 cents, would amount to 1,015,461 volumes. The results of Sunday-school Missionary work for the last year, as prosecuted by the American Sunday-school Union, may be thus summed up:—One hundred and three S. S. Missionaries were in service, on an average less than half a year each, and by their labour gathered and revisited three thousand five hundred and eighty-three schools, embracing one hundred and fifty-seven thousand scholars, mostly of the neglected class, placed under the care of twenty thousand teachers; these were scattered through a large majority of the States and Territories of the Union. These schools were supplied with the Society's publications to the amount of $28,000, nearly one half of which were donations. All this was done at an actual expense of less than $30,000, contributed for this purpose.

† Judge McLean's Letter, Ann. Rep. 1849.

their turn) of the young. Think of the influence of early training; of the effects of the books read in early life; of the prayers offered for those children; of the blessings which God has graciously promised to bestow on the efforts made to train up the young in the right way; of the favours which we all desire that He should bestow on this land, and which we believe He intends to bestow; of the purposes for which we believe He has raised us up as a nation in respect to the spread of religion and liberty among the other nations of the earth; and then, from this point of view, endeavour to estimate the value of the efforts made to establish Sunday-schools throughout our beloved land.

THE END.

No. 394.

CHRISTIAN LIBERALITY

EXPLAINED AND ENFORCED.

Extracted from "Mammon, or Covetousness the Sin of the Christian Church."

BY REV. JOHN HARRIS.

SECTION I.

CHRISTIAN LIBERALITY EXPLAINED.

To assert that the cause of christian liberality exhibits no sign of improvement, would only evince insensibility to obvious facts, and ingratitude to the great Head of the church. Even the feeling which has called for "an essay, bearing upon selfishness as it leads us to live to ourselves, and not unto God and our fellowmen," is to be viewed as an indication that many a christian more than ever deplores that selfishness. While the ready assent which is generally accorded to every faithful appeal as to the necessity of increased liberality to the cause of God; the growing conviction of the church, that, compared with what will be done, we are at present doing nothing; the approbation with which every new expedient for augmenting the funds of benevolence is hailed; the streams which appear in almost every new channel of mercy as soon as it is opened; and the increase of funds which our great benevolent institutions have almost annually to announce—all concur to show that the church is not only dissatisfied with its past parsimony, but is gradually awaking to the claims of christian liberality.

But, pleasing as the circumstances are, it must be remembered that they are little more than *indications*

of improvement. All the great defects in the charity of the christian church remain, with very slight modifications. It is still adapted to a former state of comparative inactivity, rather than to the present period of christian enterprise. It waits for impulses and appeals. It wants calculation, proportion, and self-denial. It does not keep pace with the growing demands of the kingdom of Christ. It wants principle and plan. The great current of christian property is, as yet, undiverted from its worldly channel. The scanty rills of charity, which at present water the garden of the Lord, and the ingenuity and effort employed to bring them there, compared with the almost undiminished tide of selfish expenditure which still holds on its original course, remind one of the slender rivulets which the inhabitants of the East raise from a river by mechanical force to irrigate their thirsty gardens; the mighty current, meanwhile, without exhibiting any sensible diminution of its waters, sweeping on in its ample and ancient bed to the ocean.

By unwearied diligence, the art of *acquiring* money has been well nigh brought to perfection. Nor can we think of the thousand ways in which it is squandered and dissipated by artificial wants and worldly compliances, without deploring that the art of *wasting* it by the most expeditious methods should exhibit, as it does, the finish and completeness of a system. The art of *using* it, so as to make it produce the greatest measure of happiness, still remains to be practiced. This, indeed, the Gospel alone can teach, and has taught from the beginning. In the early age of the christian church, the heavenly art of embalming property, and making it immortal, was not only known but practised; but, like the process of another embalming, it has now, for ages, been practically lost. Not that its principles have been unknown; these have always presented themselves on the page of truth, in lines of living light. But though

benevolence has never been unknown as a theory, the perverting influence of a worldly spirit has been rendering it more and more impracticable as an art. So that now, when the obvious application of its principle is pointed out, and the necessity for carrying those principles into practice is daily becoming more urgent, we begin to be aware of the vast distance to which the church has been drifted from the course of its duty by the current of the world, and how difficult it will be to effect a return.

As an important preliminary to such a return, it should be our first concern to repair to the living oracles of God, and there, in an humble devotional spirit to *inquire his will on the subject*. This, of itself, would be gaining an important step. It would be proclaiming a wide secession from the world; for, while the ungodly act and feel as if their property were absolutely and irresponsibly their own, we should be thus acknowledging that we hold our property from God, and that we feel ourselves bound to consult his will as to the manner of using it. The unreflecting christian who is content with appearances and professions, no doubt imagines that this distinction between the church and the world exists already. Because he has heard, until the sound has become familiar, that all we have and are belongs to God, and has never *heard* the proposition contradicted, he fancies that, on this point, all is well. But it is precisely because christians generally have *practically* repealed this principle, and trampled it under foot, that the spirit of benevolence has almost been lost from the church. While the practical recognition of this single principle, simple as it is, familiar and admitted as it is in words, would of itself produce an unimagined change in favor of evangelical charity. Geologists tell us that were the poles of the earth to be shifted but a few degrees, the ocean would rush towards the new equator,

the most solid parts of the globe give way, and the earth assume an aspect entirely new. The solitary principle, *that we hold our property as subordinate agents for God*, were it only felt, embraced, allowed to have unobstructed operation in our practice, would, of itself, be sufficient to break up the present system of selfishness, and to give an entirely new aspect to the cause of benevolence

Let the christian reader, then, seek to have this principle wrought into his mind as an ever-present conviction. Let the recollection of his property, and the idea of God as its supreme owner, stand together in his mind in close and constant union. Let him remember that the supreme proprietorship of his property is in the hands of God as really as the salvation of his soul is; and that the will of God is law here, as much as in the more spiritual domain of faith. What would his conduct be, had he been left the executor of that property by a wealthy friend? Would he not have been frequently recurring to the *will* of the testator, that he might not misapply the least fraction? His *supreme Friend* has given him the use of certain property, accompanying the grant with a specification of his *will* concerning its application. Nothing but an humble, grateful, obedient heart is necessary in studying that will, in order to find that it descends to rules, limitations, and directions, of the most clear and minute description. And it is only by keeping these requirements constantly open before him, and returning to study them daily in that spirit, that the christian can escape the danger of appropriating and misapplying that which belongs to his Lord and Master.

In the scheme of evangelical charity, the *principle* which actuates the giver is of paramount importance. "He that giveth, let him do it with simplicity." The Gospel rejects alike the tax which is reluctantly paid by fear, the bribe which is given to silence importunity,

the sacrifice which is offered to a vain ostentation, and the price which is intended to purchase a place in the divine favor, or as a ground of justification before God. The only offering which it accepts is that which originates in a principle of love and obedience to Christ, and which hopes and asks for divine acceptance through him alone. It takes the christian to the cross, and there it aims to touch all that is tender and generous in his nature, while it says, "Ye know the grace of our Lord Jesus Christ, that, though he was rich, for your sakes he became poor, that ye, through his poverty, might be rich." And having made its appeal at the cross, having provided and plied him with the grand motive of redeeming love, it will accept nothing which overlooks the constraining influence of that principle.

Familiarity with large sums of money may lead a person to make benefactions as munificent as the heart of charity could wish. Animal generosity may act the donor with all the promptitude and easy grace of charity herself. But "though I bestow all my goods to feed the poor, . . . and have not charity, it profiteth me nothing." The absence of evangelical love is the want of the incense which alone could impart to the sacrifice a sweet-smelling savor unto God. And while its absence would reduce the collected gifts of a nation to penury itself, its presence imparts to a widow's mite a value which God appreciates, and by which heaven is enriched. It turns "a cup of cold water" into a sacramental symbol; for it is given "in remembrance of Christ." Suspended from the throne of heaven, it transmutes the least gift that may be hung on it into a jewel destined to augment the glory of Him on whose head are "many crowns."

That which constitutes the superiority of evangelical piety, as a self-propagating and diffusive system, to every form of false and heterodox religion is, that it has for its great actuating principle *the love of Christ.* This

is "the seed in itself;" the leaven which shall never cease to ferment till it has leavened the entire mass of humanity. Hence, every thing which would obtain acceptance with God must exhibit marks of the assimilating and sanctifying power of this principle. Nay, every thing which would find favor in the eyes of the christian himself, even his own acts and offerings of charity, must bear evident relation to Christ, or receive the condemnation of his own grateful heart. In the exercise of a holy jealousy for his blessed Lord, he is led to scrutinize his motives, to trace his benevolence to its source, to examine whether or not it took its rise at the cross; and, if it did not, he finds cause for penitence and humiliation before God. Thus, while false religion makes his alms-deeds a substitute for piety, the Gospel heightens benevolence into one of the most spiritual and improving duties the christian can perform. For, by imbuing his heart with the love of God, it enables him to taste the godlike enjoyment of doing good; and, by teaching him to refer all his acts of benevolence to Christ, to perform them as expressions of gratitude to him, to hope for their acceptance through him, and to pray that they may tend to his glory, it keeps him near to the cross, in an atmosphere of spiritual and elevated piety. And when once he has become native to the element, when the expansive, delightful, irresistible power of the Saviour's grace has become his ruling motive, he would feel an inferior principle to be little less than degradation and bondage. He accounts the costliest sacrifice he can offer as poor; resents the limits which a cold and calculating selfishness would impose on his offerings as chains and fetters; and if called to pour forth his blood as a libation on the altar of christian sacrifice, he would feel that he had rendered an ample explanation of his conduct, by saying, with the apostle, "The love of Christ constraineth us."

In order that our benevolence may become a valuable habit, *it must be provided with regular resources.* Nothing good or great can be effected without *plan.* In their own worldly business, men perceive the importance of method; and, if they would render their liberality efficient, they must adopt a system for that also. On this subject the Gospel itself prescribes—"Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come." "By which," saith Paley, "I understand St. Paul to recommend what is the very thing wanting with most men, *the being charitable upon a plan;* that is, upon a deliberate comparison of our fortunes with the reasonable expenses and expectations of our families, to compute what we can spare, and to lay by so much for charitable purposes."

To take indeed a *weekly* account how God hath prospered us, is not, in all cases, possible; but the spirit of the direction would be equally satisfied, if, on taking the account at other *stated* times, we only lay by for God as he hath prospered us. Owing to the want of a plan like this, the cause of Christ is often an unwelcome and an unsuccessful applicant; selfishness, which has always the advantage of being able to be the first claimant, squanders in superfluities what conscience would have devoted to God; and many, it is to be feared, from not having wherewith to answer the calls and impulses of charity as they arose in the heart, have at length lost the very disposition to do good. While the advantages arising from the adoption of such an arrangement are numerous, we are under less temptation to withhold our charity; our duty is made more *convenient* by rendering it thus in easy installments; our love to Christ is more gratified by being able to present him in the end with a larger offering; the hand of God is regularly recognized in our worldly affairs; his presence is invited, so to

speak, into the very heart of our prosperity, whence the world is most anxious to exclude him, invited to audit the account of our gains; our offerings are presented with cheerfulness, because they come from a fund designed expressly to no other end than charity; and the cause of benevolence, no longer a dependant or precarious charity, is welcomed and honored as an authorized claimant, a divine creditor, while what we retain for our own use is divinely blessed by the dedication of the rest to God.

Nothing that is good or great, we repeat, can be effected without plan. Business, to be successful, must be conducted on system; and why should not the book which records the occasional and the regular contributions of charity be kept and inspected as carefully as the ledger of trade? Covetousness plans for selfish purposes; and why should not benevolence counterplan, and organize its resources for objects of divine philanthropy? Political economy plans for national purposes; and why should there not be an ecclesiastical economy to systematize its resources of that kingdom which is not of this world? We desire not a revival of sumptuary laws to restrain extravagance in diet and dress, but a tax self-levied on all the luxuries and indulgencies of life. We ask not for an inquisitorial Roman *census*, but for a conscientious assessment of all the property of the christian church, so scrupulously made and regularly repeated, that, like that ancient republic, we may have accurate returns, from time to time, of all the statistics of the christian empire, and may know our resources for war with the kingdom of darkness.

But what *proportion* of our income ought we to devote to charitable uses? If christian love be permitted to answer this question, and assign the amount, there is no reason to fear a too scanty allowance. On the other

hand, if selfishness be suffered to decide, there is ground to fear that even an inspired reply, could such be obtained, would be heard only to be overruled. Besides which, the Gospel of Christ, in harmony with its great design of establishing a reign of love, leaves its followers to assess themselves. It puts into their hands, indeed, a claim upon their property, but leaves the question, *how much?* to be determined by themselves. In assisting them to fill up the blank with the proper assessment, the only step which it takes is to point them to the cross of Christ; and, while their eye is fixed there in admiring love, to say, "How much owest thou unto thy Lord?" "Freely ye have received, freely give."

It must be quite unnecessary to remind the christian, that a principle of justice to man must be laid as the basis of all our calculations on this subject. "For I the Lord love judgment, I hate robbery for burnt offering." To present him with that which his own laws of justice would assign to another, is to overlook the claims of even ordinary honesty, and to make him the patron of unrighteousness. But, while the worldling looks on justice as the only claimant on his property, and concludes that when *that* is satisfied, he may warrantably sacrifice the whole remainder to himself, the christian views it only as a preparation for sacrificing to God.

It is observable that Abraham and Jacob, on particular occasions, voluntarily devoted to God—what afterwards became a Divine law for the Jewish nation—*a tenth* of their property. Without implying that their example has any obligation on us, we may venture to say, that *one tenth* of our whole income is an approved proportion for charity, for those who, with *so* doing, are able to support themselves and families. For the more opulent, and especially for those who have no families,

a larger proportion would be equally easy. For some, one-half would be too little; while, for others, a twentieth, or even a fiftieth would require the nicest frugality and care. Indeed, of many among the poor it may be said, that if they give *any thing*, they give their *share*—they *cast in more* than all their brethren.

But, in determining the proportion to be made sacred to God, the christian would surely rather exceed than fall short of the exact amount. *With* whom is he stipulating? *For* whom is he preparing the offering? Well may the recollection put every covetous thought to instant flight; tinging his cheek with shame at the bare possibility of ingratitude; and impelling him to lay his all at the feet of Christ. Only let him think of the great love wherewith Christ hath loved him; only let him pass by the cross on his way to the altar of oblation, and his richest offering will appear totally unworthy of Divine acceptance. When Christ is the object to be honored, the affection of the pardoned penitent cannot stop to calculate the value of its alabaster box of precious ointment—that is an act to which only a Judas can stoop—its chief and sole regret is, that the unction has not a richer perfume, and a higher value. When a Zaccheus finds himself standing, a sinner saved by grace, in the presence of the Being who has saved him, he exclaims, "Behold, Lord, *the half* of my goods I give to the poor; and if I have wronged any man by false accusation, I restore unto him four-fold." Covetousness, a moment before, was enthroned in his heart, but now it is beneath his feet. A moment ago wealth was his idol; but now its only value consists in furnishing him with an offering of love to Christ. *What things were gain to him, those he counted loss for Christ.*

And as the great principle of love to Christ will not allow the more opulent to give scantily, so neither will it permit the poorest to come before him empty. It was

one of the Divine enactments even of the legal dispensation—*None shall come before me empty.* But that which was matter of law with the Israelite, the christian will seize as a golden opportunity for evincing his love to Christ; and will bring, though it be only a grain of incense for an offering, or a leaf for that wreath of praise and honor which the church delights to lay at the feet of Christ. Whatever Scripture example others may profess to copy, he will select the example of the benevolent widow; and, while others content themselves with only admiring it, he will often reflect on its imitableness. Nor will the language of the apostle be ever heard by him but as an address to himself, "Let him labor, working with his hands the thing which is good, that he may have to give to him that needeth." "These hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Agreeably with these sentiments, the man who, at one time, imagined that his poverty quite exempted *him* from the obligations of charity, and only rendered him an *object* of it, is no sooner made the partaker of grace, than he feels himself impelled to place some offering on the altar of christian benevolence; and, with the ready eye and hand of affection, he soon detects, for this end, some small superfluity which can be retrenched, or some leisure time which can be profitably employed. And when his mite-like offering, the fruit of hard self-denial, or of the sweat of his brow, is presented, nothing could inflict on his grateful heart a deeper wound than to see that offering rejected on the ground of its comparative insignificance, or of his supposed inability to give it. It is the offering of a sinner's gratitude to a Saviour's love, and heaven rejoices over the oblation.

A well-digested scheme of charity will be considerate in the selection of its *objects*. The benevolence which has not prudence for its almoner, may create the evils which it meant to destroy.

If there be any danger in this respect, in the present day, it does not lie so much in the choice of wrong objects, as in the neglect of some right ones. The principles of benevolent institutions are now so well understood; every new candidate for patronage is so open to inspection, and the streams of charity so steadily watched from their rise to the point of their destination, that there is little more than the bare possibility of any benevolent institution existing long in a state of abuse, or so as to generate more evil than good. Whatever danger now exists, arises from the rapid multiplication of new objects, and the consequent liability of the old ones to desertion; and still more, perhaps, from the liability of those minor objects which relate exclusively to the bodily welfare of man, being eclipsed by the surpassing grandeur and magnitude of such as relate to the infinite and the eternal.

If, fifty years ago, a patron of the benevolent institutions of that day could have been foretold of the number, the magnitude, and the revenues of the great evangelical societies which at present adorn our land, he might surely have been excused for fearing that the objects of *his* regard would, in consequence, be displaced and forgotten. But the event has shown that his fears would have been unfounded. Experience demonstrates, that the heart which responds to the cries of a world perishing through lack of knowledge, is the heart which most readily thrills at the cry of bodily want; that those who care most for the souls of the heathen, are among the most active agents of patriotic and local charities; that genuine christian charity, while it leaves no object unattempted on account of its vastness, overlooks none on

account of its minuteness. Copying, in this respect, the example of Him, who, in his way to the cross to save a world, often stood still to give health to the sick, and to wipe away the tears of the mourner; sowing, at each step, the seeds of those various institutions of mercy which are still springing up in his church; and who, while suspended on the cross, in the crisis of human redemption, still thought of his filial relation, and tenderly provided for a mother's comfort.

But the limited resources of the christian philanthropist, compared with the number and diversity of the objects soliciting his aid, render selection indispensably necessary. On the one hand, he must not confine his regards to objects purely religious, though of the loftiest and most comprehensive order, to the neglect of that charity which draws out its soul to the hungry, and which visits the fatherless and widow in their affliction; and, on the other, he must not limit his attentions to the wants of the life that now is, and remain an uninterested spectator of the efforts which are made around him to save a world from perdition. The two classes of objects should be combined in his regards. By descending to the one class, he will be keeping his benevolent feelings in a healthy, active, vigorous state; and, by ascending to the other, he will be giving them scope and expansion, diffusing and multiplying them over the whole field of mercy. By a wise distribution of his means he may connect himself with all the objects of beneficence, from the casual relief of the mendicant, to the combined, systematic, and mighty project of the christian church to make the Bible the book of the world. And as he marks the graduated scale of christian charities, which stands between these two extremes, he will conscientiously consider which are the charities that call for his especial aid, and the proportion of support which each demands.

But who does not feel that the era of effective christian benevolence has yet to commence? Let him sketch the most simple scheme of benevolence which the Gospel can approve, and he will perceive, at every step, that he is writing the condemnation of the church. Compared with the time, indeed, when next to nothing was contributed to the cause of Christ, we may now be said to give much; but compared with what *ought* to be, and with what we are persuaded *will* be, consecrated to God, we are still contributing next to nothing. The sentiment of the church on the subject of property, is, as yet, very little elevated above that of the world; deep-rooted worldly notions have yet to be eradicated; and the right use of wealth, in its relation to the cause of Christ, to be taught and enforced as an essential branch of christian practice. The great lesson taught by our Lord's voluntary selection of a state of poverty, is yet to be fully understood; the application of many plain passages of Scripture to be made; doctrines, startling to selfishness, to become familiar and welcome; sentiments, already familiar, to be enlarged and practically applied; the word *benevolence* itself to be differently understood; the demon of covetousness to be cast out of the church, and the whole economy of benevolence to be revised.

And who, with the word of God in his hand, but must feel that an era of enlarged christian liberality is hastening on? Prophecy is full of it. As often almost as she opens her lips on the subject of Messiah's reign, the consecration of the world's wealth forms part of her song. "To him shall be given of the gold of Sheba." "The merchandise of Tyre shall be holiness to the Lord; it shall not be treasured nor laid up." "Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God."

'Kings shall bring presents unto him;" "they shall bring gold and incense;" and into his kingdom "they shall bring the glory and honor of the nations." Wealth, which for so many ages had robbed him of his glory, and which in so many idolatrous forms had been erected in his stead, shall be brought to his altar, and employed as the fuel of a sacrifice in which the heart shall ascend as incense before him. It will then be felt that the highest use to which wealth can be applied, is to employ it for God; that this is the only way to dignify that which is intrinsically mean; to turn that which is perishing into unfading crowns and imperishable wealth. As if the image and superscription of Christ instead of Cæsar—as if the hallowed impress of the cross itself were visible on all the currency of earth, his people shall look on all their wealth as the property of Christ, and be constantly meditating the means of employing it most advantageously for his glory. In wedding his church, it shall then be felt that he wedded her wealth also; and, bringing it forth, and placing it at his feet as a part of her poor unworthy dowry, she shall wish that, for his sake, it had been ten thousand times ten thousand more.

Now, the only distinction is between him that gives a little, and him that gives nothing; then a new classification will have obtained. There will be no one in the church who gives nothing; his place will be occupied by him who only gives little—by which will be meant him who, whatever the *amount* of his gift may be, gives only from his superfluity; while the honorable title of the *benevolent* will be reserved for such only as deny themselves in order that they may give more. Self-denial, if not synonymous with benevolence, will then be considered an essential part of it. He who gives nothing, will be looked on as an avowed enemy to the cause of Christ; he who only gives a little from his su-

perfluity will be considered covetous; and he only who adds to his superfluity the precious savings of self-denial besides, will be honored as truly charitable.

The christian will then look on himself in the light of a channel between God and his fellow-creatures—a channel prepared expressly for receiving and conveying the overflowings of the fountain of goodness to those around him; and, accordingly, he will be "ready to distribute, willing to communicate." Not content with the slender supplies of his own property, he will seek to excite the liberality of others; to become their almoner; to swell the streams of his own charity by the contributions of others. And thus he will at once be the means of keeping the benevolence of his brethren in activity; of bringing greater glory to God, and of doing greater good to the world.

The christian parent will not then be content with teaching his children the art of getting money most easily and respectably, or of spending it most advantageously to themselves; he will train them to habits of benevolence; impress them early with "the value of money" for the cause of Christ; show them, that in its subserviency to that cause consists its chief value; that they should labor with their hands rather than be destitute of the means of giving. He will make it an indispensable object of their education to render them proficients in the art of employing their substance to the glory of God.

As far as his means enable him, he will pray only to give, and give only to pray. His every prayer will contain a petition for a more abundant outpouring of the spirit of christian liberality and dedication; and the very feeling which impelled him to utter the petition, shall impel him, when he rises from his knees, to devise liberal things. And then, having gratified the divine impulse to the utmost extent of his means, he will hasten

to unload his grateful heart before God, and to say, "Who am I, that I should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee." Nay, could he command and set in motion all the benevolent agencies in the universe, the same godlike motive which led him to do so, would then impel him to the throne of God to obtain *his* efficacious blessing upon the whole. Having put all human agency in requisition, he would labor and wrestle in prayer, to engage the infinite love and power of God.

He will receive every accredited applicant for the cause of Christ, as a messenger deputed from Christ himself. And, as if his blessed Lord were standing before him, and saying, "I am hungry, will you not feed me? I am thirsty, will you not give me drink? I am a stranger, will you not take me in? My cause is languishing for want of support, will you not aid it?" He will hasten to bring forth his all, and say, "O Lord my God, all this store cometh of thine hand, and is all thine own." In doing this, indeed, he would only be copying the example of the benevolent widow; but though that example received the sanction of Christ, and as such was intended to be *more than admired* by his church, yet who could imitate it at present, without incurring, not from the world only, but from the great majority of christian professors also, the blame of great improvidence? But, then, her conduct shall be regarded as *exemplary;* and the Saviour himself will undertake the defence of her imitators, and say, "They loved much, for they have much forgiven."

Now, the christian professor too commonly allows his *regular contribution* to check his liberality, to prevent his giving more than the stipulated sum, though there are times when his benevolent impulses would prompt him to exceed that sum; then he will regard his subscription only as a pledge that he will *not give*

less, but as leaving his liberality open to all the impulses of an unrestricted benevolence. Now, he is too often disposed to shun the applications for charity; and if he is overlooked and passed by, to view it as a fortunate escape; but then he will do good *as he hath opportunity* —creating the opportunity which he cannot find already made to his hands. Now, his ability exceeds his inclination; but then his inclination will be greater than his ability; like the Macedonian christians, of whom the apostle testifies, "I bear them record, that to their power, yea, and beyond their power, they were willing of themselves." Instead of being charitable only on comparative *distraint*, he will often anticipate application, and surprise the agents of beneficence by unexpected gifts; thus strengthening their faith in God, and inciting them to enlarge their designs for the kingdom of Christ: like the same believers, of whom the apostle records, that, instead of needing to be solicited, they entreated him to accept their contributions—"praying us with much entreaty to accept their gift." Like the happy parent of a happy family, he will hail every newborn claim on his resources, and cheerfully deny himself in order to support it. And instead of giving, as he now does, as scantily as if he only aimed to keep the christian cause from famishing, he will then act on the persuasion that his own enjoyment is identified with its growth and prosperity.

And let it not be supposed that, during that happy period, it will be necessary to the support of the christian interest, that its friends should live in a state of *comfortless* self-denial. The *prevalence* of the benevolent spirit will render this superfluous. When the thousand drains of selfishness are cut off, the cause of Christ will easily find an abundance from his friends, and will leave an abundance to them all. When every man brings his all to Christ, every man will be able to

take away with him again an ample supply for his most comfortable subsistence. When every fresh convert to Christ becomes a willing supporter of his interest, the accession of numbers will increase its *supplies* more rapidly than its *wants*.

O, happy period! Holiness to the Lord shall be written, not only on common things, but on those which men have been accustomed most jealously to withhold from God, and to consider their own. Even the mines of the earth shall, in a sense, be ceded to Christ; "the God of the whole earth shall he be called;" and "every one shall submit themselves unto him with pieces of silver." *He* shall be considered the wise man, not who keeps most, but who gives most to God; and the happiness of bestowing shall be rated above the pleasure of acquiring. Happy period! when men, instead of making gold their god, shall make God their gold: and when the principles of benevolence shall be looked on as a science taught from heaven, the practice of which is necessary to conduct them to heaven. The living law of benevolence written in the heart will operate more powerfully than all the sumptuary laws which were ever enacted to restrain the extravagance of society. The cause of Christ will be viewed as the only safe repository of wealth; as the great INTEREST in which the affluent will invest their abundance, and in which the poor will deposit their mite, assured that it will thus augment to a treasure exceeding their powers of computation. And wealth, the pernicious influence of which some of the wisest of men have feared so much that they have prohibited the use of it by law—wealth, the great embroiler and corrupter of the world, will be employed as one of the leading means of restoring mankind to union and happiness; and thus Christ will triumph over the enemy in its own home and with its own weapons.

SECTION II.

CHRISTIAN LIBERALITY ENFORCED.

And why should the delightful period to which we have adverted, when the Gospel theory of christian benevolence shall be realized, be deemed remote? The duties of that period are the duties of every period; and, therefore, of the present. The obligations which will be binding then, are binding at this moment. No new incitements to benevolence will be furnished from heaven. The great considerations with which the Gospel has long since made us familiar, are the identical motives which will then reign and triumph. Remote, therefore, as that era may be to the eye of the indolent and the selfish, the consistent believer will not think of waiting for its arrival before he begins its duties; he will feel that those duties are all present and urgent. May a review of the tender and weighty considerations by which they are enforced fill him with generous and grateful purposes, such as he never felt before; and may God, the Holy Spirit, the Spirit of love and grace, condescend to breathe on him the breath of a new life, that he may henceforth live only to carry those purposes into effect to the glory of Christ his Redeemer!

In every question of duty, your first inquiry, christian reader, will naturally respect the will of God. Before listening to any other consideration, you will lift up an imploring eye, and say, "Lord, what wilt *thou* have me to do?" Now there is no subject on which God has more clearly or fully revealed his will than on the duty of christian liberality.

Think of *the right which he has in all you possess.* There is a sense in which no man can be said to pos-

sess an exclusive and irresponsible right in property, even in relation to his fellow-creatures. The land which he calls *his own*, is still guarded and watched over by a public law which would hold him responsible for its destruction. But if man thus claims a common interest in the most independent description of property, how much more does God hold a right in your possessions? He created them at first; and hence he has an original and supreme property in them. The world is his, and the fullness thereof. He continues them in existence every moment; and is thus every moment asserting afresh his original right, and establishing a new title to dominion over them. You have not brought into existence a single mite; all that you have done is to collect together what he had made ready to your hands. And whence did you derive the skill and ability to do this? "Thou must remember the Lord thy God, for it is he that giveth thee power to get wealth." Hence he cautions you against the sin of saying in your heart, "My power, and the might of mine own hand, hath gotten me this wealth," lest you should fall into the consequent sin of forgetting that he is still the supreme proprietor of all you possess. And hence, too, he solemnly reminds you that your enjoyments are his *gifts*, only in the sense that you had nothing wherewith to purchase them, and not in the sense that he has given away his right in them; that they are deposited with you as his steward, not alienated from him and vested in you as their master; that both they and you are his, to do with as seemeth good in his sight.

The moment you lose sight, therefore, of his absolute right to all you possess, you are embezzling your Lord's property, and realizing the character of the unjust steward. You are provoking God to resume his own, and to transfer it to more faithful hands; whereas he looks to you to assert his dominion in the midst of

an ungrateful and rebellious world. The purpose for which he created you at first, and for which he has created you anew in Christ Jesus, is, that you might show forth his praise before a world laboring to forget him; that while *they* are sullenly and impiously appropriating every thing to themselves, as if he had ceased to reign, and even to exist, you might continually consecrate and offer up your substance before their eyes as an oblation to his glory, and thus daily vindicate his claims, as the fire perpetually burning upon the Jewish altar protested daily against the idolatry of the world, and proclaimed the one living and true God. And will you not do this? Surely you will not go over and join the party you are intended to condemn. Surely you will not betray your Lord, and enable his enemies to triumph. Then hasten to his throne, and acknowledge his right. Take all that you have into his presence, and dedicate it afresh to his service. Inscribe his blessed name on all your possessions.

Think of the great goodness you enjoy at his hands. His tender mercies are over *all* his works; but how many of those mercies has he caused to meet upon your head! "He daily loadeth you with his benefits;" and will you bear them all away from his presence, to consume them upon yourself? Will you distribute none of the precious load among the numerous applicants he has placed around you? "He *crowneth* thee with his loving-kindness and tender mercies;" and wearing the crown of his royal favor, his sovereign love, will you confine its light to yourself? Will you not proclaim and honor the royalty of your descent by humbly imitating his regal munificence and grace? He has placed you in a world of which his own description is, that it *is full of his goodness*—the treasury of the material universe. Men have filled it with sin; but he, notwithstanding, keeps it filled with his goodness. The

overflowing fullness of the ocean—the amplitude of the all-encompassing air—the unconfined plenitude of the light—all conspire to attest the infinite exuberance of his bounty, and to surcharge your heart with corresponding sentiments of goodness. To be selfish in such a world is one of the greatest triumphs of sin. Covetousness cannot move in it without being rebuked at every step. Had your life been spent till to-day in the solitude and darkness of a dungeon, and had you now just come forth into the open theatre of the vast creation, and awoke for the first time to the full consciousness of all this infinite goodness, would not your heart enlarge and expand with all warm and generous emotions? Could you speedily indulge in selfishness in a world which you found supported by charity, and by charity so abundant that the Divine donor seems to have aimed to make the sin impossible? His rain would surely subdue you into the spirit of love; his sun would melt you into kindness. This is why he sheds them both upon the just and the unjust. And will you not aspire to be like him? Will you not become the servant of his love to his creatures? Can you live, day after day, in this region of his goodness—can you have the ennobling conception of his goodness occupying your mind year after year—can you actually call yourself a son of this good and gracious God, an heir of his infinite goodness, and yet retain a narrow, selfish, and contracted mind? The Lord Jesus himself calls on you to be merciful, even as your Father in heaven is merciful.

But, hitherto, we have been standing only on the threshold of the temple of his goodness. The *great* display, the "unspeakable gift" remains within. Your misery, as a sinner, had excited his compassion; your guilt demanded a sacrifice; your spiritual destitution had nothing to offer. Approach the altar of sacrifice,

and behold the substitute which his grace provides. "God *so* loved the world, that he gave his only begotten Son." "Herein is love!" The universe is crowded with proofs of his beneficence; but here is a proof which outweighs them all. How much he loved us we can never compute; we have no line with which to fathom, no standard with which to compare it, but he *so* loved us that he sent his only begotten Son to be the propitiation for our sins. "Herein is love!" "Thanks be unto God for his unspeakable gift!"

And while you are standing in the presence of this matchless display of love, "what doth the Lord require of thee?" For yourself, he invites you to accept that love and be happy. And in relation to your fellow-men, he only requires that the stream of gratitude, which his great love has drawn from your heart, should be poured into that channel in which a tide of mercy is rolling through the world, and bearing blessings to the nations. He who for your sake gave his Son, asks you for his sake to give of your worldly substance to the cause of human happiness. He asks you, christian, to cast in your mite into that treasury into which he hath given his Son, and poured all the blessings of his grace.

Nor is this all: he invites you to advance from the altar of sacrifice to the holiest of all within the veil; in other words, he hath given you Christ, that he may give you himself. It was by wandering from him that man first became selfish and unhappy. It was by losing him that man was reduced to the necessity of looking for happiness in the creature. And, because no single kind of created good can satisfy the soul, man sought to accumulate all kinds, to monopolize every thing—he became selfish. He is disposed to look on every thing which another enjoys, as so much lost to himself; as so much taken away from what might otherwise have fallen to his own share; and thus he is selfish. But the blessed

God, by offering to bring you back again to himself, is offering to make you independent of all inferior things; to put you in possession of a good which shall enable you to look down with disdain on those things about which others are selfish; to lead you to an *infinite* good; a good, therefore, about which you *need* not be selfish; for were all the universe to share and enjoy it with you, it would still be an unexhausted, infinite fullness of happiness.

Now, let the most miserly individual come suddenly into the possession of great wealth, he would be conscious, at least for a short time, of kind and generous emotions. What then should be your emotions at discovering, that, through Christ, you have found a God? and think, *what* a God he is! Enumerate his perfections; call up in your mind his exalted attributes; recollect some of the displays of his glory, the splendors of his throne, the amplitude of his dominions, the angelic orders of his kingdom, the richness of his gifts, the untouched ocean of happiness yet in reserve for his people; and when your mind is filled, repeat to yourself the wondrous truth, "This God is my God for ever and ever." And then think what it is to have him *for your God:* it is to have a real, participating, eternal interest in all that he is; to have him for your "*all in all*;" to be "filled with all the fullness of God."

Christian, are you aware of your wealth? Have you yet awoke to a conscious possession of your infinite wealth? and is it possible that you can still cleave to the poor and perishing dross of the earth? What, shall the accession of infinite wealth make no difference in your conduct? Will you be as covetous with a God as without? Do you not feel, rather, that you could give away the world itself as a trifle, while you stand and gaze at these infinite riches? All who have truly and fully returned to God have felt thus. They lost their

selfishness. They gazed on this glory, and the world was eclipsed; they thought of it, and their heart became too large for earth; they reached after it, and the world fell from their hands, from their hearts. Having found the true source of happiness, they would fain have had all mankind to come and share it with them. And when he commanded them to call the world to come to him and be happy, they gave away every thing, even life itself, in the noble employ, and from love to his name.

The obligations, which his love has laid *you* under are as great as theirs. But how much less, it is to be feared, have you felt them. And yet *they* felt them less than their magnitude would have warranted. For when their emancipated spirits had ascended from the scene of martyrdom to heaven—when they there awoke to a clear perception of the hell they had escaped, and the glories they had reached—even he among them who on earth had been most alive to a sense of his obligations, would feel as if he then felt them for the first time. And is all that weight of obligation at this moment resting upon *you*? O, where are the numbers which shall compute it? What is the period long enough to recount it? "What can you render unto the Lord for all his benefits?" What sacrifices can you devise costly enough to express your sense of them? Christian, could you have supposed that your property would be accepted as one of those sacrifices? Had he not condescended to invite the offering, could you have imagined that any amount, or any employment, of earthly wealth would have been accepted by him? It is one of the lowest expressions of love you can give; yet he accepts even that. Though there is no proportion whatever between the debt you owe him, and all the wealth of the world, he yet condescends to regard the smallest fraction of that wealth as an expression of your love to his name. Let this, then, dignify wealth in your eyes: value it henceforth

on this account, that the Lord will accept it at your hands as an offering of love. Rejoice that you have found out an oblation which he will accept short of the sacrifice of your life. Be thankful, though you may have but little with which to present him. Practise self-denial, that you may make that little more. Seek out the right objects for it, the objects which you deem to be the dearest in his sight. Give to them all you can; for could you give ten thousand times more, your obligations would go on increasing infinitely faster than your gifts. They are multiplying on you even while you are in the act of giving. Give under a grateful sense of your obligations; and you will feel that giving itself is a benefit; that it is an act in which you *receive* more than you render.

But to increase your incentives to charity, your heavenly Father has laid on you *his divine commands*. He charges it upon you that you "do good unto all men;" that you "put on bowels of mercy;" that you "abound" in the grace of "liberality;" that you "be ready to distribute, willing to communicate." And in saying this, he is only commanding you to be happy, and to communicate happiness. He has often represented charity in his word as equivalent with relative righteousness; by which he would intimate that it is a principal part of such righteousness. Where the second table of the law is abridged, and its duties summed up in a few words, charity is not only never omitted, but always takes the lead. In all general descriptions of piety, the practice of this duty is specified as a chief element. It is declared to be the most acceptable expression of our love to God. The choicest blessing, blessedness itself, the essence of all blessings combined, is promised to it. And in the last great day, when the Son of Man shall sit in judgment on the world, the presence or absence of christian benevolence is described

by our Lord as determining the destinies of men. Now these are only so many methods by which God would render the expression of his will the more emphatical, and urge us to obey it.

In consecrating your substance to him, then, you will be not only gratifying your sense of obligation, you will feel also that you are obeying the will of your God on a subject on which he is most earnest and express. And what should furnish a stronger impulse, or yield you higher delight, than this? In heaven *his will* is the only motive to obedience which is necessary And will you not rejoice in an occasion which joins you with angels in "doing his commandments?" Hasten, then, to take your offering before him: he is waiting the presentation of your gift. The hand of his holy law is laid upon a portion of your property; surely you will not think of taking any of that portion away; rather, add to it; let him see that your love is not so easily satisfied as is his law; that your gratitude goes beyond his command; that were it possible for his law to be repealed, the love which you bear to his blessed name would still be a law constantly demanding fresh sacrifices for his altar.

In its inculcations of beneficence, the Bible appeals to *a principle of well regulated self-interest.* Instead of taking it for granted that we should be enamored of duty for its own sake alone, our heavenly Father evinces the kindest consideration of our fallen condition, by accompanying his commands with appropriate promises and blessings. He graciously allures us to cultivate the tree of christian charity, by engaging that all its fruit shall be our own. "He who soweth bountifully shall reap also bountifully." "God is not unrighteous, to forget your work and labor of love."

The most marked interpositions and signal blessings even of *earthly prosperity* have attended the practice of christian liberality in every age. Volumes might easily

be filled with well-attested instances of the remarkable manner in which God has honored and rewarded those who in faith and obedience have devoted their property to him. Alas! that the christian church should feel so little interest in recording such instances to the glory of its Lord! that we should be so slow of heart to believe them when they are recorded!—for what do they prove, but only that God is not unrighteous to forget his promises?—and that his people should give him so little opportunity of illustrating his paternal character by trusting their temporal affairs more completely to his hands!

Spiritual prosperity is inseparable from christian liberality. For "God loveth a cheerful giver: and God is able to make all grace abound towards you; that ye, always having all sufficiency in all things, may abound to every good work." As often as you practise this duty in an evangelical spirit, you must be conscious that the best part of your sanctified nature is called into exercise; your heart is partially discharged of its remaining selfishness; your mind is braced more for christian activity; your sympathy causes you to feel afresh your alliance with man; your beneficence enables you to rejoice in your union of spirit with Christ, and adds a new bond to that power of affection which binds you to his cause. And while other duties bring you nearer to Christ, this may be said at once to place you by his side, and to exalt you into a real though humble imitator of his divine benevolence.

The christian, moreover, is assured that the property which he devotes to God is so much treasure laid up in heaven, so much seed destined to fructify into a harvest of eternal enjoyment. Christian, would you render your property *secure*? place it in the hand of omnipotent Faithfulness. Retain it in your own possession, and it is the proper emblem of uncertainty; but devote

it to God, and from that moment it is stamped with his immutability, his providence becomes your estate, and his word your unfailing security. Would you *enjoy* your substance? "Give alms of such things as you have; and, behold all things are clean unto you." The oblation of your first fruits unto God will cleanse, and sanctify, and impart a superior relish to all you possess. Like the first christians, you will then eat your meat with gladness and singleness of heart. Would you *increase* your property? "Honor the Lord with thy substance, so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." "For this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto." Sow your substance, then, as seed in the hand of Christ, *that* hand which fed the multitude with a morsel, and which multiplies whatever it touches with its own infinite bounty. Would you *grow in grace?* in love and likeness to Christ? Would you increase with all the increase of God? and abound in the fruits of the Spirit? "The liberal soul shall be made fat, and he that watereth shall be watered also himself." Would you be *rich for eternity?* Would you cultivate "fruit that may abound to your account" in the invisible world? Invest your property in the cause of Christ; and he engages to requite you,—not, indeed, as of debt; this the *magnitude* of the requital shows, but of his own exuberant munificence,—he promises to repay you a hundred-fold in the present life, and in the world to come life everlasting. As much of your property as you have already devoted to him, however humbly you may think of it, is regarded and watched over by him as "a good foundation laid up against the time to come, that you may lay hold on eternal life." And all that you may hereafter cast into his treasury, shall certainly precede your arrival in heaven, and there be convetred for you into

incorruptible treasures "to the praise of the glory of his grace."

Is the welfare of your posterity an object? The parent who makes this an excuse for robbing the cause of God of its due, is defrauding his offspring of God's blessing, entailing on them the divine displeasure, leaving them heirs of the punishment which his own robbery of God has deserved. This is improvidence of the most awful kind. But let your regard for *their* wants be combined with a proportionate regard for the claims of benevolence, and you will be demising to your offspring that rich, that inexhaustible inheritance, the inheritance of God's blessing. Providence will look on them as its own wards; will care for them as its own children.

Do you desire to be remembered, to enjoy lasting fame? "The righteous shall be had in everlasting remembrance." "The memory of the just is blessed." And here, by the *righteous* and the *just* is to be understood especially the bountiful. His memory is followed with commendations into the presence of God. His character is embalmed in its own piety. His name passes with commendation through the lips of God, and that gives it immortality. His benevolence resulted from the grace of God; and, as such, the honor of God is concerned in making its memory immortal.

Would you acquire a right in your property? a right which shall justify you in calling it your own? By withholding it from God, you are forfeiting all interest in it, and laying yourself open to the charge of embezzlement and fraud. But by devoting it to his service, you would be acquiring an everlasting interest in it; for you would never cease to enjoy the good resulting from its divine employment. Hence the solution of the epitaph of a charitable man, "What I retained I have lost, what I gave away remains with me."

By the practice of christian liberality, *the glory of God*

and the credit of religion are promoted ;—and what object should be of more precious and abiding concern to the believer than this? "The ministration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God: while by the experiment of this ministration they glorify God for your professed subjection unto the Gospel of Christ, and for your liberal distribution unto them and to all men." The new-born liberality of the first christians for the support of their needy brethren threw the church into a holy transport of delight. It was bringing the benevolent power of christianity to the test; and, as a masterpiece of human mechanism, when tried and found to exceed expectation, fills the beholders with delight—the result of "the experiment of this ministration" was such as to call forth songs of exultation to the glory of God. It displayed the Gospel in a new aspect, brought to light its benevolent energies, showed them that much as they knew of its virtues, it contained hidden excellencies which it would require time and circumstances to evolve and display: it filled the church with a chorus of praise to the glory of God.

For what but his grace could produce such liberality? it was supernatural; the apostle, therefore, emphatically denominates it *the grace of God.* So spontaneous and munificent was it, that it resembled the gifts of his grace. So purely did it result from love to the brethren, from the overflowings of tender compassion for their wants, that it was truly godlike. So unparalleled and unworldly an act was it, that the grace of God alone could produce it. It was grace from the Fountain, flowing forth in streams of liberality through the channels of his people. As if it were the noblest form that the love of God could take in his people, he confers on it this crowning title, *the grace of God.* And, indeed, it would be easy to show that there is scarcely any duty

so purely the result of grace as genuine christian liberality; that the practice of it on any thing like the primitive scale, requires more grace, and exercises and illustrates a greater number of the principles of piety, than almost any other duty. The church cannot witness it without being strongly reminded of her high descent, her unearthly character—without falling down afresh before the throne of Him whose constraining love thus triumphs over the selfishness of humanity. The world cannot witness it without feeling its own selfishness condemned, without secretly bowing to the divinity of religion.

Christian, would you enjoy the most endearing evidences of your heavenly Father's love? place your property at his disposal, and daily trust him for daily provision. If his character be paternal, your character should be filial; and the leading feature of *that* is unlimited dependence. Would you honor him in his church? copy the example of "the churches of Macedonia" in their abundant liberality; and you will provoke some of your fellow-christians to emulation, and send others with grateful hearts into the presence of God, and assist in enlarging the sphere of evangelical labor, and raise the standard of christian piety, and cause the church of Christ to resound with the high praises of his constraining love. And would you glorify God before the world? Let the light of your christian liberality shine before men. Not only practise the duty, but practise it on such a scale as shall proclaim to them the existence of a superintending Providence, and convince them of your reliance on its care. Devise liberal things for the cause of God, and you will thus be asserting the controversy of your heavenly Father with an unbelieving world; vindicating and attesting the faithfulness of his word, the watchfulness of his love, and the benevolent power of his holy Gospel. With-

draw your trust from those goods in which the ungodly confide, resign them to God, and you will be affording him an occasion for displaying his paternal love. He charges you to be careful for nothing, that he may evince his carefulness of you.

Of the poor it is said, that he who oppresseth them reproacheth his Maker;—charges God with injustice for permitting them to be poor, and for devolving their maintenance on him; insults God in the person of the poor, by refusing to charge himself with the care of them, though sent to him with promises direct from God. And thus, though God meant to employ the rich as his agents for the poor, to bind them to each other by the constant interchange of gratitude and benevolence, and to illustrate and honor his providential government, the selfishness of man frustrates his plans, and turns his honor into a reproach. In a very similar manner he has devolved the christian interest on his people, and the world is watching their conduct in relation to it. If they treat it as a burden, God will deem himself reproached; but let them meet its demands, and enrich it with their liberality, and the power of his Gospel and the wisdom of his arrangements will be seen, the world will render him the homage of its silent admiration, and his church will triumph in every place.

The great Gospel argument for christian liberality is *the divine example of the Redeemer's love.* "Hereby perceive we his love,"—as if every other display of love were eclipsed by the effulgence of this; as if all possible illustrations of love were summed up in this,—"Hereby perceive we his love, because he laid down his life for us: and we ought to lay down our lives for the brethren." "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" How *can* the love of Christ inhabit

that bosom which is a stranger to sympathy for his people? Ill indeed does *he* pretend readiness to *die* for Christ, who will not give a little money towards the support of his cause and people.

When the Apostle Paul would enjoin the Philippians to "look not every man on his own things, but every man also on the things of others," he points them to "the mind which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and, being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." He does not content himself with merely stating the fact of our Lord's condescension and death; but, as if he loved to linger on the subject, he traces it from stage to stage: as if the immensity of the stoop which Christ made were too great to be comprehended at once, he divides it into parts, and follows him downwards from point to point, till he has reached the lowest depth of his humiliation. As if he felt convinced that the amazing spectacle, if duly considered, could not fail to annihilate selfishness in every other heart, as it had in his own, the only anxiety he evinces is that it should be seen, be vividly presented before the eye of the mind. Having carried our thoughts up to that infinite height where Christ had been from eternity in the bosom of the Father, he shows us the Son of God divesting himself of his glory; and then, he detains our eye in a prolonged gaze on his descending course; condescending to be born; voluntarily subjecting himself to all the humbling conditions of our nature; taking on himself the responsibilities of a servant; still humbling himself, still passing from one depth of ignominy to a lower still; becoming obedient unto death; and that death the most humbling, the most

replete with agony and shame, the death of the cross.

Christian, can you ever contemplate this wonderful exhibition without renewed emotions of love? without feeling afresh that you are not your own? And say, ought such grace in Christ to be requited with parsimony in his followers? Ought such a Master to be served by grudging and covetous servants? Ought such a Saviour to have to complain that those who have been redeemed, and *who know* they have been redeemed, not with corruptible things, such as silver and gold, but with his own most precious blood, are so much attached to that corruptible wealth, that they will not part with it, though urged by the claims of that most precious blood? O, shame to humanity! O, reproach to the christian name! Be concerned, christian, to wipe off the foul stain. Bring forth your substance, and spread it before him. Were you to give up *all* to him, would it be *very* reprehensible, or *very* unaccountable, considering that he gave up all for you? At least, economize for Christ. Retrench, retrench your expenditure, that you may be able to increase your liberality. Deny, deny yourself for his cause, as you value consistency, as you profess to be a follower of him, "who his own self bare our sins in his own body on the tree."

In his second epistle to the Corinthians we find the apostle enforcing the practice of christian liberality; and various and cogent are the motives which he adduces to excite their benevolence. But we might rest assured that it would not be long before he introduced the motive of our Lord's example. The love of Christ was the actuating principle of his own conduct; it influenced him more than all other motives combined. If ever his ardor in the path of duty flagged for a moment, he glanced at the cross, thought of the great love wherewith Christ had loved him, and instantly girded on his zeal afresh. In addressing others, therefore, he never

failed to introduce this motive; he relied on it as his main strength; he brought it to bear upon them in all its subduing and constraining force.

And how tender, how pointed, how melting the appeal which he makes! "*Ye know* the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." *You know* the height from which he stooped. You know the depth of humiliation to which he descended; that he found no resting-place between his throne and the cross. You know for whom he did this—for his enemies, his destroyers. You know that he did this voluntarily; that he was under no necessary obligation to endure it; that his own love was the only obligation; that he welcomed each indignity, invited each pang; made them a part of his plan of condescension. You know how earnestly he prosecuted the work of our salvation; that in every step he took he was only gratifying the compassionate yearnings of his own heart; that he assumed life for the express purpose of laying it down; that though he saw, as from a height, the whole array of duty and trial which awaited him, the only emotions which he evinced at the sight were a self-consuming ardor to reach the cross which stood at the end of his path, a holy impatience to be baptized with that baptism of blood. You know the object for which he did it all—for your salvation; that he might pour his fulness into your emptiness, his riches into your poverty; that he might raise you to heaven, and share with you the glories of his own throne.

You know this; not, indeed, in the sense of comprehending it, that is impossible, for it is a love which passeth such knowledge. But you know it by report; you have heard of it. It is the theme of the universe. Heaven resounds with it; the church on earth is full of it; the eternal Father commands it to be published

throughout the world. And so amazing is it, the bare announcement of it should be sufficient to transform selfishness itself into disinterested love. But *you* know it experimentally. You can look back on a time when you were in a state of alienation from God bordering on perdition; you have been plucked as a brand from the burning; and now you are looking forwards to eternal life, with Christ, in heaven; and you know that you owe your deliverance and all your hopes to the grace of Christ. You know what he endured for your redemption; that he loved you, "and gave himself for you;" and will you withhold from him any thing in your possession? Can you believe that he died for *you*? that, in dying, he wore *your* name upon his breast? that his heart cherished the thought of *your* happiness? that he made himself poor to enrich *you*? and will you not freely contribute of your worldly substance to diffuse the knowledge of his grace?

Did he employ his heavenly powers solely for your salvation? lay himself out for your happiness? Yes, saith he, "For their sakes I sanctify myself. I set myself apart, I appropriate all I have and am to the work of their salvation." And he did so. When did he ever go about but to do good? When did he ever open his hand but to bless? or weep, but in sympathy with human wo? What object did he ever pursue but that of benevolence? imparting life to the dying, pardon to the guilty, purity to the depraved, blessings to all around him. "Let the same mind be in you which was also in Christ Jesus." He was the author of riches, and the heir of all things; but all he possessed he gave for your salvation, and all that you possess you should employ for his glory. You enjoy a portion of this world's goods; consider the use which *he* would have made of it, and copy his divine example.

Did he not only employ his heavenly powers, but

actually deny himself, suffer, die for your happiness? He pleased not himself. He endured the cross, despising the shame. He poured out his soul unto death. *Himself* he would not save. He would not come down from the cross. O! how did he, for a season, annihilate himself! How did he take our place, take our curse, and endure it all! That *was* compassion. That *was* looking on the things of others. That *was* benevolence —disinterested, unparalleled, matchless benevolence. Let this mind be in you. Never can you hope to *equal* it, for it is infinite—the grace of a God: but so much the greater your obligation to approach it as nearly as you can.

Christian, you know his grace—you feel it. How much owest thou unto thy Lord? Do you ever attempt to compute the mighty sum? Endeavor to realize the idea; and if then you feel any reluctance to consecrate your substance to him, it can only be on the ground of its utter insignificance. But he asks for it as an expression of your love—yes, he asks for it. He comes to you every time an appeal is made to your christian liberality, and, as he turns on you a look of benignity and love, he inquires, "Lovest thou me?" And as he points to that portion of your property which ought to be devoted to his cause, he asks you again, "Lovest thou me more than this?" If so, devote it to my cause, consecrate it to my service. And he saith unto you the third time, "Lovest thou me?" If so, feed my lambs, feed my sheep; support my poor; aid my interest in the world; encourage every effort made to bring home my wandering sheep; think of the millions of them that are perishing, millions for whom I died; shall my love be defrauded of them? shall I not behold in them the travail of my soul, and be satisfied? By the love you bear to me, and by the infinitely greater love I bear to you, imitate my love; and you know the extent of *that*,

"you know the grace of your Lord Jesus Christ, that, though he was rich, for your sake he became poor, that you through his poverty might be rich."

O, christian, study your obligations at the foot of the cross. If you would imbibe the disinterested and self-sacrificing benevolence of your blessed Lord, take your station daily at the cross. Never till you do this, will you feel the claims which he has upon you. But when you there see the great love wherewith he hath loved you, we will defy you to be covetous, inactive, selfish in his cause. You cannot fail to love him; that love cannot fail to constrain you; and, constrained by *that*, you will be turned into a pains-taking, self-denying, devoted servant of Christ; to whom he will say, daily, "Well done, good and faithful servant," till the day when he will sum up all his grace by adding, "Enter thou into the joy of thy Lord."

If you are truly a christian, you have felt that you are not your own, that you are bought with a price: in other words, you see so clearly, and feel so strongly, that you owe yourself to Christ, that you have gone to his feet and implored his acceptance of your soul. But *the dedication of yourself includes the surrender of your property.*

It is related in Roman history, that when the people of Collatia stipulated about their surrender to the authority and protection of Rome, the question asked was, "Do you deliver up yourselves, the Collatine people, your city, your fields, your water, your bounds, your temples, your utensils, all things that are yours, both human and divine, into the hands of the people of Rome?" And on their replying, "We deliver up all," they were received. The voluntary surrender which you, christian, have made to Christ, though not so detailed and specific as this formula, is equally comprehensive. And do you not account those your best moments when you feel constrained to lament that your surrender com-

prehends no more? Can you recall to mind the way in which he has redeemed you, the misery from which he has snatched you, and the blessedness to which he is conducting you, without feeling that he has bought you a thousand times over? that you are his by the tenderest, weightiest obligations? And when you feel thus, how utterly impossible would it be for you at such a moment to stipulate for an exception in favor of your property!—to harbor a mental reservation in favor of *that!*

Can you think of the blessedness attending the act itself of dedication to God,—that you are wedding yourself to infinite riches, uniting yourself to infinite beauty, allying yourself to infinite excellence; giving yourself to God, and receiving God in return, so that henceforth all his infinite resources, his providence, his Son, his Spirit, his heaven, he Himself, all become yours, to the utmost degree in which you can enjoy them,—can you think of this without often repeating the act? without feeling that had you all the excellencies of a myriad of angels, his love would deserve the eternal devotion of the whole? Realize to your own mind the nature of christian dedication, and the claims of Him who calls for it, and, so far from giving penuriously to his cause, you will take every increase of your substance into his presence, and devote it to his praise; you will regard every appeal which is made to your christian benevolence as an appeal to that solemn treaty which made you his, and you will honor it accordingly; you will deeply feel the penury of all riches as an expression of your love to him; Lebanon would not be sufficient to burn, or the beasts thereof an offering large enough, to satisfy the cravings of your love.

Think, moreover, of *the high design for which God condescends to accept your surrender.* Not that you may live to yourself, but entirely to him. Having disposed and enabled you to give yourself to him, he would then bap-

tize you in the element of divine love, *and give you to the world.*

"God so loved the world that he gave his only begotten Son" to redeem it. The object, indeed, for which *he* was given, was, like himself, infinite; an object which never *can* be shared, and which never need be repeated. But the office to which God designates every man from the moment of his conversion is meant to be a new donation to the world. The relation in which he places him to the world is meant to be a fresh expression of the same infinite love which prompted him to give Christ; it is to be viewed as nothing less than a symbolical representation to the world of that *unspeakable gift.* He is not *that* gift, but is sent to bear witness of that gift; not merely to announce it with his lips, but to describe and commemorate its fulness and freeness in his own character. Like his blessed Lord, he is to look upon himself as dedicated to the cause of human happiness, dedicated from eternity.

Christian, you know the grace of our Lord Jesus Christ,—might the world infer the existence of his grace from your conduct? Is your benevolence worthy of him, who, "though he was rich, for your sake became poor?" He turned himself into a fountain of grace and love, and called you to be a christian, that you might be a consecrated channel of his grace to others. He requires all the benevolent agency of heaven and earth to be put into motion, in order to do justice to the purposes of his love; and he has called you into his service in order to increase that agency. Surely you are not, by the love of money, frustrating that design. As well for the perishing world had he never died for its salvation, if his appointed and consecrated agents neglect to make him known. Surely you are not, by living only to yourself, by wasting your property on yourself as fast as he gives it to you, leav-

ing the world to infer that his character bore any resemblance to yours; and leaving it, besides, to perish under your eye, because an effort to save it would incur expense. You have not, you cannot have so learned Christ. But what then are you giving? more than the heathen to his idol-god? more than the votary of a corrupted christianity to the object of his superstitious regard? or more than the irreligious worldling devotes to pleasure and self-indulgence? "What do ye more than others?"

Consider also *the happy influence which a spirit of christian liberality would have on your own enjoyment* By taking from the flesh the means of self-indulgence, it would be exalting the spirit. It would be enlarging your heart, and ennobling your character, and identifying you with all things good, and glorious, and happy in the universe. Much as it might benefit the cause of God, it would still more minister to the welfare and happiness of your own soul.

Devise liberal things, and by liberal things you shall stand. Taste the luxury of doing good, and you will regret that you began so late. Select for imitation the loftiest examples—the few distinguished names whose praise is in all the churches—and you will be conscious of a delight which an angel might be grateful to share. God himself is the happiest being, because he is the most benevolent; and you would then in the most exalted sense be holding fellowship with him; you would understand experimentally the saying of our Lord Jesus Christ, that "it is more blessed to give than to receive;" you would make all the beneficence of the world your own, by the complacency with which you would behold it exercised and enjoyed.

But the motives to christian charity are endless. *The state of the world requires it.* How vast its multitudes; how urgent and awful their condition; how brief the

hour for benefiting them; how mighty the interest pending on that short hour! Look where you will, your eye will encounter signals to be active; myriads of objects, in imploring or commanding attitudes, urging you to come to the help of the Lord, to the help of the Lord against the mighty.

The church calls for it. It has many an agent of mercy to send forth, if you will but aid to furnish the means. It has many a generous purpose in its heart, many a long-cherished and magnanimous project ready to leap to its lips, if your liberality should encourage it to speak. It burns with a holy impatience to reap the vast harvest of the heathen world, which Providence seems to have prepared and to be keeping for its sickle:—will you not aid to send forth more laborers into the harvest? It has been slumbering at its post for ages; it is now awaking to an alarmed consciousness of its neglected responsibilities, and, as it counts up its long arrears of duty, it hastens to atone for the past by instituting one society, and adopting one remedy after another, and sending its agents to plead for help from its members, in the name of Christ,—and will you not help it in its straits? A proportion of its guilt is lying upon you;—will you not aid it to retrieve the past? and assist it to recover and present to the world its primitive aspect of love and zeal?

The christians of apostolic times call for it. Benevolence was their characteristic. A selfish christian was a contradiction of which they were happily ignorant. For such an anomaly their church had provided no place; they would have cast him forth from among them, as a disgrace. They had the grand secret of giving up all for Christ, and yet accounting themselves rich; the art of taking *joyfully* the spoiling of their goods; the principle of finding their happiness in living to God, in spending and being spent in his service. It would have

been difficult to convince them that they were in danger of giving too freely to the cause of Christ; that they were *denying themselves* in giving so much to him instead of consuming it on their own lusts, when they felt they were gratifying themselves by so doing. It would have been difficult to convince them that their interest was distinct from the interest of Christ; or that they had any occasion for tears while his kingdom was prospering, or any reason to exult in their own secular prosperity if it did not subserve the advancement of his cause. They could not be depressed; for their Lord had arisen, and was reigning on the throne of heaven. At that thought, they not only rejoiced themselves, they called on the universe to rejoice with them; for they saw, in his exaltation, the pledge of the world's salvation, and of an eternity of happiness with him in heaven. What, to them, were a few intervening days of trial and pain? They thought not of such things! What, to them, was a question of property, whether much or little? Not worth the price of a thought! If they had it, they gave it to that service to which they had given themselves. If they had it not, they did not for a moment speak of it as a *want*, or think of asking the cause of the world's salvation to stand still while they were engaged in a scramble with the world to obtain it. The vision of heaven was in their eye; and, until they reached it, their Lord had engaged to provide for all their wants, and had engaged to do this solely that they might give their undivided attention to his service. Of doubts and fears about their personal interest in his love, they appear to have known nothing; *that* is a disease peculiar to the morbid and selfish piety of modern days. The element of activity and benevolence in which they lived, secured them against such a malady, and produced a race of christians, vigorous, holy, and happy.

And is it from such, christian, that you profess to have descended? do you claim relationship to them? profess to represent them? Bending from their seats of blessedness above, they urge, they beseech you to cast off the worldly spirit in which you have hitherto indulged, and to take up their fallen mantle. They entreat you no longer to disgrace their name, nor the infinitely dearer name of Christ; to renounce it at once as the greatest homage you can pay to it, or else to follow them as far as they followed Christ. They all expect this from you; they will demand it at your hands when you meet them at the bar of God.

The promises and prospects of prophecy invite it. Muse on the prophetic paintings of the latter-day glory, that day without a cloud; the enemies of man subdued, the disorders of the world hushed, all its great miseries passed away. Christ on his throne, in the midst of a redeemed, sanctified, happy creation. All things sacred to his name; all tongues rehearsing for the last great chorus of the universe; all hearts united in holy love, and in that love offering themselves up as one everlasting sacrifice ascending before him in its own flames; new heavens, and a new earth, wherein dwelleth righteousness. And is it possible that your agency can contribute to accelerate that blessed period? These glimpses of its glory are afforded you expressly to engage your agency in its behalf. Not only is your instrumentality desirable—there is a sense in which it is indispensable. All things are waiting for it. All things are ready but the church of Christ; and until its prayers, its wealth, all its energies and resources are laid at the feet of Christ, all things must continue to wait.

O, then, by the mercies of God; by the riches of his goodness towards you in nature, providence, and grace; by the sacredness of the commands which he has laid upon you; by a legitimate regard for your own well-

being; and by the credit of that religion whose honor should be dearer to you than life,—we beseech you, christian, to dedicate your property to God. By the love of Christ; by the compassion which brought him from the bosom of the Father; by his painful self-denial and deep humiliation; by his obedience unto death, even the death of the cross; O, by that mystery of love which led him to become poor that he might make you eternally rich—ask yourself, while standing at the cross, "How much owest thou unto thy Lord?" and give accordingly. By the tender and melting considerations which led you at first to surrender yourself to his claims; by the benevolent purposes which God had in view in calling you to a knowledge of himself; and by the deep and holy pleasure to be found in imitating his divine beneficence,—look on your property as the Lord's, and give it freely to his glory. By the cries of the world perishing in ignorance of Christ; by the earnest entreaties of the church yearning to save from destruction, but wanting your aid; as you profess to admire the unparalleled benevolence of the first christians, and to be actuated by the same principles; and as you hope to behold the consummation of your Saviour's glory in the salvation of the world—we entreat, we adjure you to look on your property as given you by God to be employed in his service, and from this day to employ it accordingly. He who gave his only-begotten Son for your salvation,—he who redeemed you from the curse of the law by being made a curse for you,—he who has breathed into you the breath of a new life, and is preparing you for heaven,—the Father, the Son, and the Holy Spirit, unite in urging you to bring forth your property and lay it upon the altar of christian sacrifice.

And now, christian, what shall be the *practical effect* of the truths which have been made to pass before you? Allow me, in conclusion, to suggest what it ought to

be; and may God the Holy Spirit give you grace to carry it into practice.

Have you, while reading the preceding pages, felt a single emotion of benevolence warm and expand your heart? *Instantly gratify it.* Let it not pass from you in an empty wish; but immediately bring forth something to be appropriated to his glory.

Is your benevolence destitute of plan? Then, unless you can gainsay what we have advanced on the necessity of *system*, *lose no time in devising one.*

Are you a stranger to self-denial in the cause of charity? Then, remember that benevolence, with you, has yet to be begun; for, on christian principles, *there is no benevolence without self-denial.*

Here, then, is *an object to take you at once to the throne of grace.* O, christian, let it lead you to pour out your soul in prayer before God. Confess *that* selfishness by which you have hitherto absorbed so much of that property in worldly indulgences, which ought to have been spent in his service. Ask him for the grace of self-denial; that your offerings may henceforth bear a proportion to the magnitude of his claims. Beseech him to pour out his Holy Spirit upon you and upon all his people, as a spirit of christian liberality, that "Holiness to the Lord" may soon be inscribed on all the property of his church. "He who soweth sparingly shall reap also sparingly; and he who soweth bountifully shall reap also bountifully. And God loveth a cheerful giver."

THE END.

A SUMMARY

OF THE

FAITH AND PRACTICE,

WITH THE

ARTICLES OF THE COVENANT,

OF THE

FIRST BAPTIST CHURCH,

IN

THE CITY OF NEW-YORK.

SPENCER H. CONE, PASTOR.

NEW-YORK:
PRINTED BY JOHN GRAY, 104 BEEKMAN-STREET.

1841.

FIRST BAPTIST CHURCH.

The First Baptist Church, in the City of New-York, was founded in the year 1745. The members met together in private dwellings until 1753, when they hired a Sail Loft in *Cart and Horse Street*, now William Street, where they statedly assembled for public worship for several years. As their numbers and resources increased, they purchased ground in *Gold Street*, and built upon it a small Meeting House, which was opened on the 14th of March, 1760. This house was removed, and a large stone building was erected upon the same site in 1802. In the present year, 1841, this building was also taken down, and a large and commodious edifice for the use of the Church, together with offices for Bible and Missionary operations connected with the Baptist denomination, has been erected at the corner of Broome and Elizabeth Streets; a representation of which may be seen on the cover.

The doctrines in the belief and profession of which this church was constituted, and which she still steadfastly maintains, are contained in our first book of Records, pages 3—6: but as our predecessors authenticate their views only by a reference to the Scriptures *as a whole*, we deem it expedient and proper to publish the Summary of our Faith, and Articles of our Church Covenant; referring to *particular passages* in proof of our peculiar tenets.

The following Summary of Faith and Practice, with the Articles of the Church Covenant, were unanimously adopted, in their present form, at a regular Church Meeting, July 28th, 1841.

SPENCER HOUGHTON CONE,
Pastor.

S. PIER, *Church Clerk.*

SUMMARY

OF

FAITH AND PRACTICE.

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1. We receive the Holy Scriptures of the Old and New Testaments as being ALL GIVEN BY INSPIRATION OF GOD; and as containing the only authorized RULE of our faith and practice.

2 Tim. iii. 16. 2 Pet. i. 21. Isa. xxxiv. 16. John v. 39. Acts xvii. 11. 1 Pet. iv. 11. Isa. viii. 20. Ps. cxix. 105. Prov. xiii. 13. John viii. 31.

2. According to these Holy Oracles, we believe that there is ONE, and but ONE LIVING AND TRUE GOD, who subsisteth in THREE EQUAL PERSONS, the FATHER, the SON, and the HOLY SPIRIT.

Deut. vi. 4. Mark xii. 29. Eph. iv. 6. 1 Tim. ii. 5. Exod. xx. 3—5. Gen. i. 26. Isa. xlviii. 16. Matt. xxviii. 19. 1 John v. 7. 2 Cor. xiii. 14. Heb. i. 3. Isa. ix. 6. John i. 1. Isa. xlvi. 9. John x. 30.

3. That God is clearly revealed, as to his BEING and PERFECTIONS, both by HIS WORKS and in HIS WORD; yet, that with respect to his *Essence*, mode of *Existence*, and *manner of operation*, He is incomprehensible to all but himself.

Rom. i. 20. Ps. xix. 1—3. Job xi. 7—9. Isa. xl. 28. Isa. xlv. 15.

4. That God alone created the Heavens and the Earth, with all their inhabitants and appurtenances, whether visible or invisible.

Ps. xxxiii. 6—9. Gen. i. 1. Acts xvii. 24—26. Gen. ii. 1. Ps. viii. 3. Ps. civ. 24. John i. 3. Col. i. 16.

5. That God made man upright, and able to keep the Law under which He placed him; but that man, being left to the freedom of his own will, transgressed that Law, and thereby fell into a state of moral depravity and legal condemnation.

Gen. i. 26. Eccl. vii. 29. Gen. i. 31. Ps. viii. 5. Gen. v. 1. Gen. iii. 7. Isa. i. 5. Ps. xiv. 3. John iii. 18. Rom. v. 12. 18. Isa. xliii. 27. Rom. i. 28—32.

6. That the first man, Adam, was constituted, by divine appointment, a public head and representative of all his posterity; and consequently when he fell, they all fell with him into the same condition.

Rom. v. 14. 12. 19. 1 Cor. xv. 22. 48, 49. Gen. v. 3. Job xiv. 4.

7. That all mankind, *by nature*, are totally and universally depraved, and therefore without either ability or inclination to return to God, or to render perfect obedience to his moral requirements.

Ps. liii. 3. Rom. iii. 9—20. Prov. xx. 9. Josh. xxiv. 19. Jer. xiii. 23. John v. 40. Jer. ii. 22. John vi. 44. 65. Eph. ii, 3.

8. That notwithstanding these deplorable facts, whereas Adam, by his own personal transgression, lost his ability to keep the Law under which he was made; and whereas the disability, as well as the disinclination of his posterity to keep this Law, *arises from their personal depravity;* it evidently follows, that their obligations to render a perfect obedience to all God's commandments, remain undiminished; and consequently that the penal curse threatened against every delinquent is strictly righteous.

Gen. iii. 16, 17. Job xxi. 14. Gen. vi. 5. Deut. vi. 5. Luke x. 25—28. Gal. iii 10. James ii. 10. Rom. ii. 2—15.

9. We believe in the indispensable necessity of the ATONEMENT OF CHRIST, and its special relationship to the sins of his people.

Luke xxiv. 26. Rom. viii. 3. Isa. liii. 10, 11. Lev. xvi. 30. Heb. ix. 22. Matt. i. 21. John x. 11. Heb. x. 10. 1 Pet. i. 18, 19. Luke i. 68. Rev. v. 9. Eph. i. 7. Rev. xiv. 4. Tit. ii. 14. Rev. vii. 14—17. Isa. li. 11. 1 Cor. i. 30. Gal. i. 4. 1 Cor. xv. 3.

10. That God, in pardoning and justifying any of the fallen race of mankind, has no respect to any supposed good works to be done by them, either before or after regeneration; but *alone to the obedience and sacrifice of Christ*, which God the Father, by an act of his mere grace, *imputes to all that believe*, as the only meritorious cause of their pardon and justification.

Ez. xxxvi. 31. 32. Luke xvii. 10. Rom. iii. 9—28. iv. 4—8 16, 23—25. Eph. ii. 1—10. Isa. xliii. 25. Jer. xxxiii. 6. Rom. iii. 21—28. iv. 3—6. 23—25. v. 19—21. Acts xiii. 39. xviii. 27.

11. That no works performed by any, prior to their regeneration and faith in Christ, are spiritually good; yet morality and benevolence are to be enjoined on all, as required by the Law of God, and as useful in society; and that believers *especially* are to be *careful to maintain good works*, as the fruits and evidences of their gracious state; as the means of their usefulness in the church and in the world; and by which they *show forth the praises of Him who hath called them out of darkness into his marvellous light.*

Rom. viii. 7, 8. Heb. xi. 6. Isa. i. 16, 17. Ez. ii. 3—5. Luke x. 27. Eph. ii. 10. Titus ii. 11—14. iii. 8. Philemon 5—7. Matt. vii. 16. Gal. vi. 10. Heb. xiii. 16. 1 Pet. ii. 9. Matt. v. 16.

12. That the *Gospel of the grace of God*, revealing his method of saving lost sinners, through

the incarnation, obedience, and death of Christ, is to be preached to mankind in common; but that regeneration, and therefore *repentance toward God and faith toward our Lord Jesus Christ*, which are essential not only to salvation but to the enjoyment of peace with God, and to the performance of his acceptable service; as also every requisite to secure perseverance in grace to glory, (*which is certain of all the regenerate;*)—are sovereignly bestowed according to God's eternal and personal election of his people in Christ, through whom He gives his Holy Spirit to them, for their effectual calling, sanctification, and preservation unto eternal life.

Acts xx. 24. 2 Tim. i. 10. 2 Cor. iv. 6. Gen. iii. 15. Isa. vii. 14. Matt. i. 21. v. 17. 1 Pet. iii. 18. Matt. xxviii. 19. Mark xvi. 15. Luke xxiv. 47. Col. i. 28. Acts xxi. 21. xxvi. 18. Rom. v. 1. Heb. xi. 6. Rom. viii. 8. 17. 30. John x. 27—29. Acts xiii. 48. Eph. i. 3, 4. 1 Thes. v. 9. 2 Tim. i. 9. Tit. iii. 5—7. Eph. iv. 30. Rom. viii. 11.

13. That although the *Holy Spirit* as to his testimony in the Scriptures and in the ministry of the word, is constantly *resisted* by the unregenerate, as He was by the Jews as to his testimony by the prophets and apostles; yet, that in his regenerating operations *He is always invincible and infallible.*

Acts vii. 51. Neh. ix. 30. Zech. vii. 11. Eph. ii. 1, 4, 5. Philip. i. 6. Rom. viii. 14. 2 Cor. iii. 17.

14. Moreover, in regard to the future state, we believe that according to the Scriptures there will be a personal resurrection *both of the just and unjust;* and that besides an *individual judgment* that passes upon every soul on its separation from the body, there will be a *general judgment*, when an eternal separation will be made between the righteous and the wicked;—the righteous being received to everlasting happiness, and the wicked being consigned to everlasting misery.

Dan. xii. 1—3. John v. 28, 29. Acts xxiv. 15. Luke xvi. 22, 23. xxiii. 43. Heb. ix. 27. Acts xvii. 31. Rom. xiv. 10. 2 Cor. v. 10. Rev. xx. 11—15. Matt. xxv. 31—46. 2 Thess. i. 6—10. 1 Cor. xv. 4, 16, 20, 49. Luke xxiii. 43.

15. Nor would we presume to form our views of the church and ordinances of Christ by any other light than that of the same inspired oracles: and judging by these infallible records, we believe that the *kingdom of Christ is not of this world;* that the gospel church, therefore, is neither national nor parochial, and that none belong to her by virtue of their natural descent from her members. A visible *Gospel Church* should consist of such persons only as make a credible profession of faith in Christ, receive his gospel and obey his precepts.

John xviii. 36. Isa. liv. 5. 13. Eph. v. 32. Isa. lix. 21. Acts ii. 47. 1 Cor. i. 1, 2. Col. i. 2. Col. iv. 15. Acts ix. 31.

16. We believe that every gospel church, regularly constituted, is a society *independent* of every other ecclesiastical body; having a scriptural authority and directory to govern itself; to choose and remove its own officers, and to discipline its own members.

Matt. xviii. 15—17. Rom. xiv. 1. 1 Cor. v. 11—13. Acts vi. 3—5. 1 John iv. 1. Acts xiv. 23.

17. That the only *Officers* belonging to organized gospel churches, are *Bishops* and *Deacons*.

Philip. i. 1. 1 Tim. iii. 1—13. Acts xiv. 23. xx. 17. 28.

18. That the only symbolic ordinances appertaining to the gospel dispensation, are *Baptism* and the *Lord's Supper:* that nothing is a scriptural administration of baptism, but a total immersion of the subject in water, in the *Name of the Holy Trinity*, by a man duly authorized to administer gospel ordinances. We also believe that subjection to baptism is prerequisite to admission into a visible church, and therefore, to partaking of the Lord's Supper; which is to be received only by members of a visible church, and by them only *when come together* in a church capacity.

Matt. xxviii. 19, 20. Acts ii. 41, 42. Matt. xxvi. 26—28. 1 Cor. xi. 33, 34. Acts xx. 7.

19. We believe that the first day of the week is emphatically the Lord's Day; and that it becom-

eth us, laying aside ordinary labour and recreation, to hail every return of this day with christian gladness, and to spend the hours of it in such devotional exercises, private, domestic, and public, as God may afford us opportunity and ability to perform; excepting only such works of necessity and mercy as the events of Providence may dictate or require.

Heb. iv. 3. 9. Col. ii. 16, 17. John xx. 19—26. Rev. i. 10. Acts xx. 7. 1 Cor. xvi. 2.

20. We believe, moreover, that the singing of psalms, hymns, and Spiritual songs, is divinely enjoined, and when religiously performed is well pleasing to God. And though we are assured that none but the regenerate sing with the spirit and with the understanding, we nevertheless believe that mankind in common, as they are constantly receiving various mercies and blessings from God, are bound to celebrate his praise; and, therefore, that they should be allowed and encouraged to join in this part of public worship.

Eph. v. 19. Col. iii. 16. Heb. xiii. 15, 16. 1 Cor. xiv. 15. Ps. xxxiv. 1, 2. Ps. cvii. 8. 21. 31. Acts xvii. 24—29. Rom. i. 20, 21. Ps. cxlv. 4. 10.

CHURCH COVENANT.

ART. I. We agree to and adopt the preceding Summary, as a Compendium of our Faith and Practice; believing it to be in accordance with the doctrines and precepts of the Holy Scriptures.

ART. II. Besides observing private and family worship, We agree "Not to forsake the assembling of ourselves together" for public worship, on the Lord's day, and at such other seasons, whether stated or occasional, as the church, from time to time, shall appoint for this purpose. *Psalm* lxxxvii. 2. *Heb.* x. 25.

ART. III. Believing it to be our duty, as a church of Christ, to maintain the order and discipline which He hath appointed in His house, We agree to hold such meetings, stated and occasional, for transacting church-business, as our circumstances may require; and that, having appointed such meetings, we will be careful, Providence permitting, to attend them.

ART. IV. To preserve and promote peace and concord among us, with purity of faith and prac-

tice, We agree that it is our duty to pursue and support the following measures:—1. That in cases of private or personal grievance, the member aggrieved, should observe the injunctions of our blessed Lord: *If thy brother shall trespass against thee, go and tell him his fault between thee and him alone*, &c. &c. *Matt.* xviii. 15—17. 2. That any member clearly proved before the church, to have been guilty of gross immorality, should, without further proceeding, be *put away*. 1 *Cor.* v. 11—13. 3. That any member, habitually neglecting the worship or communion of the church, should be called upon as a delinquent, that it may be known whether such person is an object of Christian sympathy, or of church-censure. *Rom.* xv. 1—6. *Gal.* v. 1—12. 4. That any member known to have departed from "the faith of the gospel," as held by the church—or, to have frequented any place of licentious amusement, such as a theatre, a ball-room, or the like, should be rebuked and admonished; and, if found perseveringly impenitent and incorrigible, such person should be *put away*, as evidently regardless of the peace and reputation of the church, and as a lover of erroneous doctrines and of sensual pleasures, and therefore, not a lover of God. *Rom.* xii. 1, 2. 1 *Cor.* xi. 19. *Eph.* v. 11. 2 *Tim.* iii. 4, 5. *Heb.* x. 23. 5. That members becoming disaffected toward each other touch-

ing "things pertaining to this life," such as property or character, shall not be suffered to go to law before any worldly tribunal; but shall be required mutually to submit their matters of controversy to the investigation and judgment of the church; and, therefore, that any member or members refusing to comply with this apostolic direction, shall be censured by the church, and, persisting therein, shall, after due forbearance and labour, be *put away*. 1 *Cor.* vi. 1—10. 6. That persons *put away*, for whatever offence, great or small, on giving to the church satisfactory evidence of repentance and reformation, shall be cordially restored to membership. 2 *Cor.* ii. 6—11. *Gal.* vi. 1. Restoration to membership, however, does not include the restoration of a brother to any office that he may have held in the church before his exclusion. For, as no one is promoted to office by his original admission to membership, so, not by his re-admission after having been excluded. Men are to be chosen to office in the church from among its members. Out of the number of his disciples, Christ set apart the *twelve* and the *seventy*. *Mark* iii. 13, 14. *Luke* x. 1. and out of the churches, *elders* and *deacons* were chosen. *Acts* xiv. 23. chap. vi. 3. and 1 *Tim.* iii. 8—13.

Art. v. As unanimity in church-acts is always desirable, We agree to use all scriptural means to

promote it—such as due forbearance, meek expostulation, and affectionate persuasion; yet, when these fail of conciliating a minority, We agree, that *ultimately* all questions regularly brought before us, shall be decided by a majority of the members present.

Art. vi. Finding no specified manner of receiving baptized persons into a visible church, either enjoined or exemplified in the New Testament, we believe that every particular church is at liberty to receive such persons in any decent and solemn manner which the church may prefer; they having previously gained fellowship with them, by hearing a relation of their experience, and being credibly assured of their good moral character. Persons presenting letters of dismission from sister churches of the same faith and order, may be received either on the authority of such letters, or may be required to relate their experience, with an account of their doctrinal views, as the church, in each case, shall judge prudent and expedient: and members of this church, in good standing, may be dismissed, at their own request, to unite with any other church of the same faith and order.

Art. vii. In our deportment toward each other—toward the members of sister churches—and toward the community at large, both civil and religious, We agree that we will endeavour, through

grace, to maintain "a conversation becoming the gospel of Christ," that *in all things, God may be glorified in us*, and that his cause upon earth may be promoted through our instrumentality. *Philip.* i. 27. 1 *Pet.* iii. and iv. chapters.

Art. viii. In supporting the gospel and aiding the poor among us—as also in defraying all other expenses necessarily arising from our organization as a church, We agree *conscientiously* to bear our several proportions, according to our circumstances; that *some may not be eased and others burdened;* 2 *Cor.* viii. 13:—and inasmuch as the Lord Jesus commanded his disciples to preach the gospel to every creature, we acknowledge it to be our duty and privilege to pray fervently, to labour zealously, and to give cheerfully for the dissemination of divine truth throughout the earth. *Isa.* lx. 1. *Matt.* x. 7, 8. *Mark* xvi. 15.

Art. ix. We agree that it is expedient that all persons who may hereafter propose to unite with us, should give their assent to this Summary of Faith and Practice, and the Articles of this Church Covenant, before their admission. And,

Finally: Sensible of our weakness and liability to err, and, therefore, of our continual dependence on the grace and guidance of the Holy Spirit, We agree, that it becometh us, with much prayer and self-denial, to walk together in all *humility* and

brotherly kindness—to watch over each other *for good* and not *for evil*—to *stir up one another to love and to good works;* and, when circumstances require it, to *warn* and *rebuke*, to *admonish* and *exhort* one another, according to the rules and precepts of the gospel; all which, may God, for Christ's sake, enable us to do, *to the praise of the glory of his grace.* Amen.

Importance of the Early Conversion of Children.

ANNUAL SERMON

IN BEHALF OF

The American Sunday-School Union:

DELIVERED AT PHILADELPHIA, MAY 12, 1851.

BY

REV. M. S. HUTTON, D.D.

PASTOR OF REFORMED DUTCH CHURCH, WASHINGTON SQUARE, NEW YORK.

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A SERMON.

"And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!"—2 SAM. xviii. 33.

WE have here recorded the lamentation of a father over the untimely death of his son! Cold must be the heart which does not sympathize with his anguish.

That son had indeed been remarkable for his wickedness. He had murdered his brother, conspired against the authority and the life of his father, and had driven him from his throne. Yet all this had not quenched a father's love. The death of that son was also the safety of the king, and an eminent deliverance and blessing to the nation of Israel. Yet the father lamented him none the less on that account; nay, he wished that he himself had died in the place of his son. "O my son Absalom! would God I had died for thee, my son, my son!" It was not, however, the lamentation of a fond and foolish parent, of an old and childish man. It was more than ordinary parental feeling which drew these tears and dictated this language. The image which presented itself to the aged father, and which wrung his heart with anguish and extorted this bitter lamentation, was not

that of the body of his son, pierced with wounds; not that of the fair face marred, and of the loved form cast ingloriously into a pit, and covered with a heap of stones. It was not the thought that he should never again meet his son on earth. No, it was the ruined soul of his child—his undone eternity which affected him. When the infant brother of Absalom died, David was comforted—he had hope *then*—he expected to meet his little floweret blooming in eternal youth. But Absalom had died in sin. There could be no *hope* in his death. The monarch-minstrel would himself have met death with cheerfulness, for he had the assurance of a joyful resurrection. He could have seized his harp and sung his own death-song with gladness. But for Absalom there remained only the resurrection unto condemnation.

The grief of David, therefore, was not unmanly; it was not inordinate; it was not beyond what the occasion demanded. What lamentation can be too great over a lost soul—a soul shut out from all happiness—shut up to all misery, and that for ever—doomed to an eternal night, to which there comes no morning, and no star? It is a thought at which the sun might well withdraw his beams, earth reel, ocean roll back its waves in affright, and all nature send up one universal shriek. Ah! we shall all of us one day understand the worth of a soul, and the unspeakable calamity of its loss, and will *then* admit, if we do not *now*, that in the grief of David over the ruined soul of Absalom there was no extravagance, no excess.

But while we sympathize with the sorrow-stricken David, there arises the solemn inquiry, Why did this sorrow come upon him? Why had such a man such a son? In answering this inquiry, we cannot but adore the unsearchable wisdom and holiness of God.

We cannot fail, as we trace the history of David's conduct, to remember the declaration which Jehovah himself makes when he spake amid cloud and thunder, "I am a jealous God, visiting the iniquity of the fathers upon the children." Nor can we fail to realize that all this sorrow was the natural result of a neglected childhood. Had Absalom been taught early to know the Lord God of his fathers, and to serve Him, his history would have been more like that of Solomon; and this dark page, and darker doom, would not have been connected with his name. And the single truth which I would educe from this passage, and to which I would call attention, is the deep concern which the church of Christ should feel for the early conversion of children. Even the children of our pious Davids, if not converted in early life, may become Absaloms, and die unhonoured and unsaved, a curse to the church and to the land.

And, 1st. In urging this truth, I remark, that children need to be converted *at some time*. It is as necessary for them as for any other class of the community. It may, perhaps, at first view, excite surprise in some minds that I should present this thought as a distinct proposition. Inheritors as they are of a common sinful nature, it is freely acknowledged that they need the atoning blood of Christ and the sanctifying influences of the Holy Spirit. Yes, it is *acknowledged*, but how few *realize* it? It is like the universally acknowledged truth, We must all die—acknowledged, but not considered, not acted on. Children, in their freedom from the guilty thoughts which pollute *our* more advanced minds, and the guilty acts which have stained *our* hands, seem to stand at such an immeasurable distance above us, that we can scarcely allow that they too are guilty. If *they* deserve death, are

under the curse of God, are doomed by sin to death, what must be *our* condition? How hopeless, how fearful! Is it any wonder if, under such circumstances, we refuse to consider their real condition as sinners, or to realize their danger?

Then, again, if we be parents, in the fondness of our parental love we see in them a thousand virtues, and are able to find excuses for almost all their faults; and the strong affection which we feel naturally leads us to think that God cannot be angry with them, nor punish them. The thought that any of them should, at the last day, be found among the guilty crowd at the left hand of the Judge, is too horrible for us to entertain. *We* hope to inherit the kingdom *ourselves*, and we take it for granted that our less guilty children shall share with us.

But, in whatever way we may seek to account for it, the fact is indisputable. We do not *feel* the necessity of the conversion of children as we feel it in the case of those more advanced in life. The common language used concerning children every hour shows most clearly the truth of my assertion. The general conduct of the whole Christian world proves it, and an appeal to each conscience would add further testimony. Nay, I would not doubt as to the answer which I would receive were my appeal made even to the ministers of the gospel, were I to ask them whether, when they address a company of children, they feel that same deep and absorbing sense of the loss of their hearers' souls, and of their danger, which they often feel when addressing an adult audience. If they do, it is the result of a distinct effort; they have had to abstract their own thoughts and feelings from the blooming cheeks, the laughing eye, the clear brow, and the unworldly countenances which were

beaming before them. They have been compelled to place themselves, as it were, beneath the shadow of the cross and of the judgment-seat ere they could speak as dying men to dying souls.

I know, my hearers, that it is hard, on the day of our Sunday-school anniversaries, when we see our children congregated together, and hear their pleasant voices mingling in some sweet song of Zion, to believe that they are condemned of God—that the cloud of God's wrath against sin is hovering over them just as fearfully and as certainly as it is over any assembly of guilty sinners, and that they need a sin-atoning Saviour as much as any.

And, therefore, because it is hard to believe, not because it is a truth unacknowledged, I lay it down as my first proposition, children need, at some period in life, to be converted to God that they may be saved. Church of the living God, let us wake up from our dreams of security on this subject, and contemplate the awful truth. Children, the children of our land, our own children, yours, mine, are by nature the children of wrath. Christ, blessed be his name, has indeed shed his blood for them, so that through him they may be saved; but in order to this they must be converted. This change is as necessary for them as for the children of the heathen, or for the most wicked man who dwells on earth. God sees them not with our eyes. God judges them not with our partiality. His law condemns our children, and unless they avail themselves of the provisions of the gospel, the penalty of that law will come, must come down upon them in all its tremendous force. Let not our fond wishes blind our judgment and destroy our confidence in the truth of the word of God. Children must be converted, or

they must perish. They can no more be saved without faith in Christ than others. They can no more see God in peace without holiness than others. They need the same atoning blood, the same sanctifying grace. They are condemned criminals, and they need pardoning mercy; to be saved, they must be converted. I remark,

2dly. Children may be converted—may become real Christians in very early life.

This truth follows from the one already insisted on, if the gospel be an adequate remedy for sin. If children need to be converted in order to be saved, then the converting power of the gospel can reach them, or else there is a very large and interesting portion of our race for whom Christ has no salvation; and who will dare for one moment to cast such an opprobrium on the love and grace of Christ? Look also at another consequence which would follow from a denial of this position. Children dying in infancy, we believe, I may say we know, are saved; for hath not Jesus said, "*Of such are the kingdom of heaven?*" and has not the Holy Spirit recorded, "*Out of the mouths of babes and sucklings* thou hast ordained strength, that thou mightest still the enemy and the avenger?" Now, if, after passing the period of infancy, they cease to become subjects of salvation until manhood be reached, does it not follow that the guilt of manhood brings us nearer to Christ? and might it not be logically argued that the gospel required a certain amount of actual transgression, which youth could not attain until they had reached a certain age, before it could give pardon and eternal life?

Look at the nature of conversion to God, and this truth becomes undeniable. Regeneration, whose act is it? God's. What is it? Implanting in the soul

love for God. Cannot God so bless truth, and so reveal himself to the infant mind which he has made, that the young heart shall beat true to him—shall feel sorrow for sin against him, and shall love him sincerely. Is not the heart of the child, just as soon as it is capable of loving its parents, and of obeying or disobeying them, equally capable of the same emotion and conduct towards God? Is not the only thing wanting the same thing which is wanted in the aged sinner, a right and holy disposition? But here also I need not argue the point. Are there no facts in the church's history bearing upon this point? Notwithstanding the infidel sneer which is often uttered in relation to infant piety, have there never been any marked instances? Does not the Bible teach that Samuel, and Josiah, and John the Baptist, and Timothy, were converted to God in early life? Has our Sunday-school afforded no instances in which the young heart, the heart of childhood, has responded to the Saviour's grace? What will you say of the little one, scarce able yet to lisp its words, coming to her anxious mother and cheering her heart with words like these? "Mother, dear little sick brother won't die, *if it won't hurt us;* for I went to your closet and prayed *that if it would not hurt us*, God would make little brother well." And what can you say to that other instance, with which you are all familiar, when the child came to its pious mother, whose heart lay crushed under the sudden intelligence that her husband was dead, and asked, "Mother, why do you weep?" "To think," was the reply, "that you are a little orphan girl." "What is an orphan, mother?" "You have no father, my child." The little thing covered her face in her mother's lap for a moment, and their tears mingled together, and then lifting her

earnest and moistened eyes to her weeping and heart-stricken mother, said: "Dear mother, is our heavenly Father dead too?" I ask again, what will you say to such things?—and there are hundreds of such instances. Will you say it is all very natural and very childish? Be it so; but still must you not also say, "I have not found such faith, no not in Israel?" Might not the whole church come and sit at the feet of such children, "Saying, surely of such is the kingdom of heaven." The church and Sunday-school teachers are, indeed, in some degree waking up to this truth, but they are very far still from where the grace of God will allow us to stand. We have, indeed, prayed and laboured for the conversion of children; but have we laboured and prayed for an *immediate* blessing? Has it not rather been in hope of the future? We hope for the fruit *by and by*, and are startled and surprised if we happen to see it already. This is, my hearers, all wrong. It is unphilosophical to expect distant results when we ought to look for them now. Do any of us believe that it is easier for a sinner to repent after long years spent in sin, when heart and conscience have become hard and insensible, and sinful habits have become a second nature, than it is when Satan, the world and the flesh have not yet obtained the full mastery? True, we may hope—hope long—hope to the end in behalf of the early instructed child, for we have the promise of God on which to rest, but surely we have *that hope in its brightness now*. It needs more faith to believe that the child who can now resist your efforts will be converted at some future day, than it does to believe that God will *now* fulfil his promise and bless you with success.

3dly. My next observation is, that regard for their

own welfare should lead us earnestly to desire the conversion of children. They, as well as we, are in the midst of danger. The world, the flesh and the devil, are combined for their destruction. Temptations everywhere beset their path. Vice presents itself in the most attractive forms. They are surrounded by the ungodly, who not only set before them an evil example, but too often endeavour to persuade them to wickedness. And these persuasions are addressed to ears which are too ready to hear, and to hearts which are too ready to yield. Children also are without experience, ignorant of the world and ignorant of themselves. They know not the consequences of taking one wrong step, and foolishly think that they can pause in a sinful course at any time. Now, I say not that religion is their only safeguard, but certainly it is the only sure safeguard. With all the care and watchfulness of the parent, friend and teacher, the tempter will find access to them; and without the aid of divine grace, it is not likely that he will always be resisted with success. Many a youth has gone far in the paths of vice, whose friends are not aware that he had even entered upon them. We cannot always be present to defend children from the assaults of wickedness. But God can defend them, and he will uphold their goings if they have turned to him.

The principles of our children are also in danger. Every species of error is abroad in our country. Mind, unsanctified mind, is awake and active here as it is in no other place in the world; and the most pernicious doctrines, both in morals and religion, are daily broached and zealously advocated. If the gospel has its missionaries, Satan also has his, and they labour to turn away the young especially. Now, the truth is naturally distasteful to the unrenewed heart,

for the natural man, says Paul, receiveth not the things of God. The young, as well as others, would gladly be freed from the restraints of the law of God and from the fear of future retribution; hence, all that is necessary is to give a little plausibility to error, and it is greedily embraced. The wish to believe leads to its own realization. It is not, therefore, to be wondered at that even the children of the church are often led astray, and induced to believe a lie. A false religion, or one of forms, readily descends from father to son, as by inheritance, and the son will zealously defend that religion because it was the religion of his father. But true religion is not thus propagated. We are *naturally infidels*, and the Spirit of God must operate in each individual case in order to induce a saving belief of the truth; and until the Holy Spirit has operated in the hearts of children, we can have no assurance that they will not embrace the most pernicious and soul-destroying errors. How desirable, therefore, their speedy conversion!

Again: It is equally desirable in order to their usefulness. There is no one, however humble his station and limited his means, who cannot do some good. Children can do much good—they can do good to their parents in many ways. There are many instances on record where God has put into the mouth of babes words which have led to the salvation of parents and others. They can do good to one another. Children have far more influence over one another than any of us have imagined, often doing much more for their companions than parents or teachers towards forming their temper and habits for good or ill.

A pious son or daughter, who adorns the Christian profession, is an inestimable blessing to a family, rendering most efficient aid in the right training of

others. A wicked son or daughter is a curse, and it will be a singular deliverance if they ruin only themselves.

Besides present usefulness, a speedy conversion will greatly increase their power to be useful in time to come. Doing good is an art for which we need to be trained as for most other arts. The earlier children enter into the service of Christ, the more complete will this training be; they will have a greater amount of Christian knowledge and larger experience of the truth, and having been accustomed in early life to make the glory of God their end, and his word their rule, they will not have formed those sinful habits of feeling or conduct, which even grace itself does not wholly eradicate.

Conversions in later life seldom make as useful men in church or state. The active, leading men in our several congregations are those, as a general thing, who enter early into the church. Early piety also affects much the acquisition of useful skill and learning. A Christian, in the nature of things, cannot be a drone. He serves a Master whom he loves, and whom he desires to serve with all his powers. He is therefore disposed to qualify himself for such service. If, therefore, we desire children to become good scholars, good mechanics, good merchants, *good any thing*, we should desire and aim to make them first good Christians!—servants of Christ!—for nothing furnishes a more powerful stimulus to improvement than religion.

Again: We should desire the speedy conversion of children in order to their peace of mind. Like all untaught by the Holy Spirit, they necessarily have gloomy views of religion. God is with them the object of dread, not of love. His service they regard as

a hard service, and it must be so until the taste is changed: and for this their consciences trouble them. We are little aware how much children at the present day suffer from their religious convictions and fears. Many a tear is shed by childhood in secret, and many a heart is overwhelmed by the fear of wrath to come. I speak, of course, of such children as have enjoyed religious instructions, and, through the operation of the Sunday-schools, this privilege has been widely extended among the children of our land. The friends of the Sunday-school are, therefore, especially bound to labour for the conversion of those children whom they have gathered there. You have, my friends, done too much now to pause. The temporal peace, as well as the eternal happiness of the children of our land, demands that we cease not until they find rest in Jesus.

Again: The speedy conversion of the children of our beloved land may well concern us, lest they become hardened through the deceitfulness of sin. However deep their impressions or convictions *now*, we have no reason to expect that, if resisted, they will continue. It is not in accordance with the nature of things that they should. Disagreeable subjects we try to drive from our minds, and in time we usually succeed. Especially is this the case with religion. He who chooses not to think about God need not; he can find an abundance of other topics. It is generally easy to shut out God from our view, so as scarcely to think of him unless in season of immediate danger. And let a youth quench now the strivings of God's Spirit, postpone religion, and grow up to manhood, and become fully engaged in the world, and the probability is greatly diminished that the heart will ever turn to God. Now, brethren, our Sunday-

school instruction and our parental and home influence have often caused these religious feelings. How anxious, then, should we be for the speedy conversion of our children, lest our exertions already put forth prove the savour of death unto death!

Once more: We should be deeply anxious for the early conversion of children, lest, like Absalom, they perish in their sins. It would seem as though death ought to be the lot only of the aged, of those whose minds have become wearied with the cares, whose bodies are worn out with the toils of life, and from whom the friends and associates of former years have departed, causing them to feel solitary amid the crowd. To such, methinks, it might seem a privilege to lie down and sleep in Jesus, to sleep in the bright anticipation of the morning of an eternal day and an unfading youth. But, hearers, death is no respecter of persons. He strikes down the young even more readily and rapidly than he does the aged. Children die, children of all ages, not merely infants, whom we freely trust with God, but children who have reached the years of responsibility, and to whom applies the fearful threatening, "He that believeth not shall be damned." They die out of Christ. They neglect the great salvation, and therefore, with all the loveliness which adorns them, they cannot escape the punishment of their sins. They would not believe in the name of Jesus, and there is no other name given under heaven among men whereby they must be saved. They would not repent, and therefore they have perished. Oh! what a sight to a Christian, and especially to a Christian parent, who, not blinded by paternal affection, looks upon the scene in the light which the word of God throws upon it, and in belief of these truths. Oh! what

a sight, to behold a youth, whom we have sought to instruct, and who has resisted the Holy Spirit and refused the offer of mercy, passing away to judgment—dying—dead. Yes, twice dead—body—soul—dead! Oh, well may we cry with David, O my son, my son, would God I had died for thee! Sad scene; and may not you and I be called on to be actors, or rather sufferers, in such a scene, unless our children be converted early?

I remark, 4thly. That desirable as is the conversion to God of children for their own sake, it is not the less so for ours.

And here I might speak of its bearings upon our own personal comfort. Religion is the grand promoter of domestic, as well as of social order. Children who fear God, also honour their parents, and love one another. Religious families are not the scenes of domestic strife. They are the green spots in the wilderness. Pious children are the joy and rejoicing, the comfort and the hope of their parents. But I cannot pause upon this thought; I have a higher aim in view than our mere personal comfort. When I speak of the desirableness of the early conversion of children for our own sake, I refer to *our* usefulness in the world, to the grand aim and end of our sojourn on earth. It is said by the Holy Spirit that one particular constituting the blessedness of those who die in the Lord is, that their works do follow them. And the point on which I would here fasten your minds is, that the real usefulness of any one is ordinarily very small if it be confined to his own generation. Had the results of Washington's struggle for the independence of this country ceased with his life, that independence would have cost far more than it was worth.

Had all fruits of the trials and struggles of our Puritan forefathers perished when they lay down in death, they acted unwisely in enduring so heroically. True, indeed, we are such creatures of sense that we are seldom influenced by motives which are drawn from the far distant future; but it is an arrangement of God, one of the great laws of his kingdom, that what a man does now shall produce fruit hereafter. His acts shall endure far beyond the period of his present existence; that, like Abel, he being dead shall still speak—speak, if what he hath done be for God—for ever. When will the influence of Paul's example and labours cease? When will the penitence and tears of Mary, offered at the feet of Jesus, cease to bring forth fruit to the glory of God and the grace of Jesus Christ? Yes, the judgment which is formed of every man's character and usefulness would be false if it were founded only upon present effects. The true character of a generation is to be learned from its effects upon the generations following. I say nothing of the influence of the character and acts of our first parents upon all future generations, because I regard Adam as possessing a representative character, and thus to be situated towards the human family as none other save the second Adam is; but in that principle which made his children to be after his own image, I see a great principle running on with unvarying regularity. I behold God recognising it in the ordinance of circumcision, and in the prediction of Abraham's becoming a great nation in connection with his saying, "I know Abraham that he will command his children after him." I read it in the announcement made from Sinai, "I am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation;" in the oft-

repeated command given to Israel to instruct their children in the fear and nurture of the Lord. I see it in that solemn declaration of Christ, that the blood of all the prophets which was shed from the foundation of the world may be required of this generation, from the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple. Verily I say unto you, it shall be required of this generation, and in accordance with this law. We are to see the true parental character of a man, not in himself or any of his particular acts, but in his children, and the true character of one generation of men in the character of the generation following. It is only in this way that a man can perpetuate his moral self; and it is in this line that we should chiefly look for our usefulness. It is, indeed, a desirable thing to serve our own generation; but the world is only benefited by our having lived in it, when we have, by our influence, left a wiser and holier generation to follow us.

I am deeply impressed, my hearers, with the importance of this thought. I do not think that any large portion of the world, Christian or anti-Christian, are fully or properly aware of its solemn truth. Our minds and hearts have never rested on it as it deserves. Of late years, indeed, the church and the state have in some degree awaked up to it, and more decided efforts are being made in behalf of the young and on-coming generation; but still it is not, as it seems to me it ought to be, the thought—the aim—the hope of those who are now struggling on the world's arena, and who constitute the present and passing generation. We are too much occupied with present things, as they bear upon our own immediate comfort and enjoyment. We forget that if we would

not have our plans and purposes perish with us as our bodies sink into the dust, we must prepare proper workmen to carry them on for us; that it is in this way alone that we can perpetuate ourselves, and this thought is the more important because the general tendency of our fallen nature is downward.

Much has been said in our day of the progress of society, but society never progresses really save only as the element of Christianity is extended and diffused through the masses. The whole history of the world proclaims this truth. Adam came from the hands of his Maker a perfect man, and no one of his sons has been his equal. The whole race, however they progressed in arts and arms, so degenerated in morals, that God found it necessary to sweep them all away, and in the single family of Noah start as it were anew. The race, however, again went downward, until God was induced to come back again to a single man, the faithful Abraham, leaving the rest of the world to pursue their own way. You all know how inferior in moral elevation to himself became his descendants; and our God deemed fit, in the short space of about five hundred years, to sweep the whole nation away in the wilderness, and introduce a young and wilderness-taught generation into his promised land. You know also how soon again the nation degenerated, and so continued to degenerate after every effort of God to revive his work, that God declares of them that they have slidden back with a continual backsliding; and the history of the Christian church will afford the same sad testimony. Yes, the natural course of human nature is downward, not upward, save only as you elevate by the cross of Christ—by true spiritual religion. How imperative, then, our duty, not only for our own sake, but for the sake of the

world and for the glory of Christ, that the present generation of men leave on the world's stage a wiser and more religious generation than they themselves are. Yes, for our own sakes, brethren, if we would do the greatest possible good in our world, we should labour, next to our own salvation, to secure the early conversion of children.

And this thought ought to press with peculiar force upon us as American Christians. A noble heritage has been committed to us, full of richest promise, but proportionably exposed to dangers. Now, if these promises be not fulfilled, if the threatening calamities come, we should never forget that these sad results will be traced to *us* if *our* duty to the next generation have been neglected. We are wont to give to our fathers the praise and glory of what we are; but how seldom do we realize and act under the impression that the praise or the shame of what these United States shall be during the coming generation will be ours? If, during the lifetime of our children, vice and irreligion abound; if the dictates of a false humanity instead of the Bible become the guide of our legislation; if popery prevail instead of Protestantism; if this union which now binds these States together be sundered; if efforts to evangelize and save mankind be decreased, it must be regarded as our work, for it is the work of those whom *we* trained to act as they will act. Yes, the civil, religious and moral condition of our beloved country, during the immediate years which follow the close of our earthly sojourn, is our legacy to our children and to the world. Oh! who then can over-estimate the importance to us of implanting in the hearts of the children of our day the religious principles of the Bible? Brethren, shall we not pray and labour with the one

grand object before us, to leave our country in the hands of a Christian generation?

Hence, I remark, 5thly. That in view of these several considerations, the American Sunday-school Union stands before us in an attitude of thrilling interest, and assumes an importance among our benevolent institutions which is surpassed by none. I do not intend to eulogize it. It needs not the aid of my voice, but I would press the thought that it is the only direct missionary society to the children of the United States; the combined missionary effort of the church of Christ to convert and save the next generation. To illustrate its importance I might speak of its peculiarly parental character, for it comes to thousands of our young immortals like a pious and loving mother, and, throwing its arms around them, teaches them to kneel and say, "Our Father who art in heaven;" to thousands who would otherwise have no religious instruction, and who in this respect are truly orphans. Nay, might I not, if the quotation would not be deemed to show some want of reverence, say that to many children the Sunday-school was a father to the fatherless. Yes, I might show that it occupies not only the place of a parent to many, but also that it is the action of the church's care and duty, and the exponent of the love of God and Christ, a kind of special providence exercised over children. But the train of thought which I have pursued leads me to confine my remarks to its missionary aspect.

When you look at the express design and operation of the American Sunday-school Union, you will see that this is precisely the term which best describes its true character. It is as much entitled as any other effort to the appellation, *an evangelical mission*. Its aim is as clearly and as directly to convert and save

souls as is the aim of any of our Boards of foreign or domestic missions; and, regarded in this light, I ask, Was there ever, or can there at this hour be found a more important class of persons to whom the church can send her missionaries? We have noticed that the young among us need conversion in order to salvation as much as do the far distant heathen; nay, when we remember that great law of God's government, that according to our knowledge are our responsibilities, are we not warranted in saying that they need conversion to God even more than the heathen? But place them on an equality in these respects with others, in all human judgment would not the conversion to God of the youth of this land tell upon the heathen world, and influence the coming of Christ's kingdom more than the conversion of the same number of adult heathen in any land? Who could justly estimate the results if we, my brethren, could leave our noble country, our knowledge, our enterprise, our civil and religious privileges, our steam power, and railways and canals, our grasp upon the lightning, our presses, all in the hands of a generation of men whose hearts beat true and loyal to Jesus Christ, and whose rules of thought and action were drawn from the Bible? Is there a portion of our ruined world which would not feel and rejoice in the influence of such a generation? Might we not anticipate during their day the realization of the prophetic description when the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow to it; when the everlasting hills shall bow, the valleys be raised, the desert and the dry places gush with waters, the lion and the lamb sleep side by side? Is not such a result, such a hope, worthy of a strenuous effort? Is not an insti-

tution whose aim is this very thing—to produce such a generation of men—one of incalculable importance, surpassed by none in the nobleness and grandeur of her mission.

Compare again the prospect and probability of success attending the Sunday-school mission with those enjoyed by other missionary enterprises, and you will have in this view also to place our American Sunday-school Union among the foremost ranks. Is there a more hopeful class on the globe? Are the probabilities of success among Jews or Gentiles greater than they are among the children of our land? Have we more full and distinct promises of our God upon which to rest in behalf of any other class or condition of the human family? No. When you consider their age, the promise of God, their unworldliness, their ignorance of vice, their yet unhardened hearts, their susceptibility, their freedom from many long cherished sinful habits, you can find none in whose case you have greater advantages, and therefore a more assured hope of success.

Consider also the character of that piety which the Sunday-school may expect to produce. Will it not be as high—as devoted—as that of any converts made in any land? To say nothing of the superior light and intelligence of our own countrymen, have we no reason to believe that where a man is brought in early life under the power of the gospel, that that gospel will exert a more powerful influence than it will on those who, at a period later in life, are brought under its sanctifying influence? May we not expect that he who all his life has lived near to God, will have more of the image of God than one who has, through long years, been without God and without hope?

But time will not permit me to pursue this train of thought as I would desire, nor need I. We have already, on every side, proofs—proofs many—proofs of fact on this point. I have but to refer to the success which has already attended this institution. By its fruits shall it be known; and there is one fruit which, even though I trespass on your time, I cannot pass unnoticed, it is so striking and noble a testimony to the genius of this institution. I allude to the fact that almost every Sunday-school, in our large cities at any rate, has somehow or other elevated itself into a missionary society; and the little ones, though not yet converted to God, are in a sense labouring for God, practising self-denial to send the colporter to the destitute; giving their little mites to send libraries to those who have them not, and to plant Sunday-schools all along our great valleys. Oh! if such be the result of merely entering within the pale of the Sunday-school, what would be the result of the actual conversion of these children to God! What a generation of men would they make? Brethren, friends of the Sunday-school, parents, teachers, ministers, have we no reason to pray and to bend all our energies for the conversion to God of the youth of our land?

THE END.

THE

HARMONY

OF THE

Divine Attributes,

DISPLAYED

IN THE REDEMPTION AND SALVATION OF SINNERS BY JESUS CHRIST,

BEING

A SERMON

PREACHED AT DUNFERMLINE, UPON THE 29TH OF SEPTEMBER, 1723, IMMEDIATELY AFTER THE CELEBRATION OF THE LORD'S SUPPER.

BY THE REV RALPH ERSKINE,
Minister of the Gospel at Dunfermline.

AUBURN:
PRINTED BY JAMES BEARDSLEE.

THE HARMONY OF THE DIVINE ATTRIBUTES DISPLAYED FROM PSALM lxxxv. 10.

Mercy and truth are met together, righteousness and peace have kissed each other.

MY friends, at a solemn marriage-supper there is usually a friendly company that meets together: and when, on such an occasion, all things are managed with sobriety and decency it is very heartsome and pleasant to the parties concerned to see the members of the meeting, with mutual kindness to one another, harmoniously gracing the solemnity.—Even so at the marriage supper of the Lamb, I mean the sacrament of the Lord's supper, which we have been celebrating, there is a heartsome company, not of men and women, for that would make but a poor earthly meeting; nor yet of saints and angels, for that would make but at best a mean creature meeting; but it is a glorious heartsome company of divine attributes and perfections, in the sweetest concord meeting together and embracing one another. This wonderful conjunction of divine excellencies is the friendly company that meets together to put honor upon this nuptial solemnity; and to see them thus harmoniously embracing one another in the salvation of sinners is the sweetest sight that the bride, the Lamb's wife, shall ever see at the marriage-supper, either at the lower or upper table. There is a great meeting in this house, but an infinitely greater in this text; a meeting of divine excellencies to grace the solemnity of the marriage supper of the Lamb: "Mercy and truth are met together, righteousness and peace have kissed each other." When God made heaven and earth out of nothing, he made them by a word, without any other ceremony; but when he made man there was some particular solemnity, a grand council, as it were, of the glorious trinity called: "Come, let us make man after our image." But now, man having unmade himself, if God hath a mind for the praise of his own glorious grace to make him up again, by a new creation in Jesus Christ, there must be a more glorious solem-

nity yet; not only a council of the adorable trinity, but a grand meeting of all the attributes of God, to consult their own glory that was marred and reconcile their own interests and seemingly contradictory claims: for the sin of man had brought real confusion among all the creatures of God on earth; yea, and a seeming war among all the attributes of God in heaven, concerning the execution of the sentence of the law upon mankind, the transgressor thereof; some of these attributes, such as mercy, saying, if the sentence of death be executed upon them, how shall I be glorified!—Others, such as truth, saying, if the sentence be not executed, how shall I be glorified? Is it to be expected that such opposites can meet together? Or, if they meet, that they will agree cordially? Yea, though it be beyond the expectation of men and angels, yet behold it is here celebrated with a song; "Mercy and truth are met together, righteousness and peace have kissed each other."

This psalm consists of a prayer of faith and an answer of peace. 1st, the church's prayer, from the beginning of the 8th verse, where they are praying for the removal of many tokens of God's displeasure they were under notwithstanding of their return out of the Babylonish captivity. 2dly, the answer of peace that is made to their prayer, from verse 8th and downward. We have here the psalmist listening and waiting for the answer: "I will hear what God the Lord will speak:" the answer itself in general is peace, "He will speak peace to his people," &c. If he give not outward peace, yet will he suggest inward peace, speaking that to their hearts by his spirit which he had spoken to their ears by his word. Whatever other sort of peace and prosperity they enjoyed, when at length the children of the captivity, after a great deal of toil, had gained a settlement in their own land, yet peace with God and spiritual prosperity under the Messiah's kingdom, was the great thing here promised and prophesied of; and that is a peace that lays the soul under the strongest obligations to stand aback from all sin, which is the greatest folly, and to beware of backsliding thereto. "But let them not return again to folly;" for true peace with God brings in war with sin. But this is further explained in the main leading part thereof, namely, salvation and glory, verse 9th:—"Surely his salvation is near to them that fear him, that glo-

ty may dwell in our land." Now, whatever other salvation be here imported, Christ is the great salvation intended; when he is near in view, then the believer cries out with old Simeon, "Now mine eyes have seen thy salvation:" and, whatever other glory and honor be here imported Christ is the chief glory here intended: when he goes away from a land, then Ichabod, the glory is departed, but, where he abides, glory dwells; for he is called, "A light to lighten the Gentiles, and the glory of his people Israel." But, now, if we would know what sort of glory it is that appears when Christ is revealed, why, it is even the glorious harmony of all the divine attributes illustriously shining in him, who is both our salvation and our glory; "Mercy and truth are met together, righteousness and peace have kissed each other." Now, though these words may be applied to the happy meeting of graces in men, upon the revelation of Christ in the soul, which I may afterwards notice in the sequel, and in which sense some interpreters understand it; yet I take it mainly to import the happy meeting of perfections in God to be glorified in the sinner's salvation by Jesus Christ, which is a gloss that no interpreter I have had occasion to consult does neglect or omit: and, if any of them would miss, I think they would miss the very ground-work and foundation of all other happy meetings: "Mercy and truth are met together, righteousness and peace have kissed each other."

In the words you may notice. 1st, the members of the meeting. 2dly, the manner of the meeting. 3dly, the harmony of the meeting. 4thly, the strangeness of it.

Notice, I say, 1. The members of the meeting, mercy, truth, righteousness and peace. I hope I need not caution some in this assembly, that they beware of imagining these various perfections of God, under the names of mercy, truth, righteousness and peace, as if they were really distinct and different things in God; or, as they were really different parties, making a formal consultation, in order to their agreement: for God is one and cannot be divided; he is one infinite, eternal and unchangeable being; there are not distinct and different things in his nature and essence, however his perfections be thus represented to our weak, finite capacities, which cannot understand the perfections of God but in several parts as it were. By mercy then, here, we are to un-

derstand God himself as he is "a merciful and gracious God:" by truth we are to understand the same God as he is "a true and faithful God:" by righteousness we may understand his justice, or God himself as he is "a just and righteous God:" and by peace the same God as he is the "God of peace and a God reconciling the world to himself." So that the whole comes to this: it is the great and eternal God himself consulting with himself in a manner becoming his infinite and adorable perfections, how to glorify himself and all his glorious attributes, in the way of saving sinners in and by Jesus Christ.

2. The manner of the meeting. These excellencies and perfections of God meet together, as it were, in company; mercy and truth, righteousness and peace, going hand in hand into the council-chamber to concert the matters that concerned their highest glory and honor.

3. The harmony of their meeting. Having met together they "kiss and embrace each other" Mercy and peace, as it were, express their complacency in truth and righteousness; and truth and righteousness express their complacency in mercy and peace and delight in one another's honor: for not one attribute of the Divine Majesty can or will be glorified to the dishonor of any other attribute, but mutually embrace each other in their everlasting arms for supporting the honor of each other's excellency with complicated ineffable endearments.

4. The strangeness and remarkableness of this meeting. For the agreement of these parties met together is the more remarkable in regard of their jarring and opposite claims: for that mercy and peace should meet together and agree in favor to save us, and that truth and righteousness should meet together and agree in justice to destroy us, were not so strange and remarkable. And if they had kept such a separate meeting, and remained at odds without meeting together, man had been forever separate from God and some darling attributes had never been glorified in man's salvation, our sin and rebellion having in a manner set the attributes of God at such variance, as nothing else than infinite wisdom could provide a sufficient answer to all their contradictory claims and interests which behoved to be done e'er the proposal anent the salvation of any sinner could be got into.

Why, says mercy, it is my interest that the sinner live and not perish, that I may be magnified, since I have said, "that I will have mercy on whom I will have mercy." Well, but, says truth, it is my interest as a God of truth that the sinner die, since I have said, "that the soul that sinneth shall die." Yea, and says righteousness, I must join with truth, and claim the sinner's damnation for the advancement of my interest and honor; for I have said, and I will not gainsay it, that I "will by no means clear the guilty." O but, says peace, I must join in with mercy, and claim the sinner's salvation, for advancing my interest; for I create the fruit of the lips, peace, "peace to him that is afar off, and to him that is near."

So there appears to be a war in heaven among these infinitely adorable attributes and perfections, while mercy and peace are saying, we must have glory in shewing undeserved pity on the sinner, and yet truth and righteousness are saying, we must have glory in executing the deserved vengeance. And now, O men and angels! will you tell, can these antipodes meet together! Can these jarring-like attributes of the Divine Majesty embrace each other in the salvation of the sinner, so as to get all their demands answered, and their different interests advanced? What say you, children of men? can you devise how these differences can be composed for your own safety? No, no, human wisdom says, it is not in me. What say ye, angels, that "excel in strength and wisdom?" Can you contrive the reconciliation of these irreconciliable demands? No, no, angelical wisdom fails, it is not in me. Well, since creature-wisdom says, may we address the infinite wisdom of the deity, and enquire at a higher hand! "Behold, now we have taken upon us to speak unto the Lord, who are but dust and ashes." What sayest thou, O infinitely wise Jehovah? Can these opposite claims be reconciled, to the satisfaction of all parties, and the salvation of the sinner? Yea, it is done, it is done, it is done in a crucified Christ, whom we have been remembering at this solemnity; and therefore we may sing this marvellous song upon the back of it, saying, "Glory, glory, glory to God, that mercy and truth are met together," &c.

OBSERVATION, "That in the salvation of sinners by Jesus Christ, the glorious attributes and perfections of God do harmoniously conspire and embrace one another." Or

thus, "That, in Christ crucified for the redemption of sinners, all the glorious attributes of the Divine Majesty do harmoniously conspire and embrace one another."

When God is well pleased, no perfection of God is displeased; but God is well pleased in Christ; and therefore every perfection of his nature is well pleased, none of them displeased or dissatisfied, but all pleased and satisfied to the full. See Hos. ii. 19, 20. This is declared by an audible voice from heaven, saying, "This is my beloved Son, in whom I am well pleased," Matth. iii. last. And why? even for the reason you have Isa. xlii. 21. We see he hath brought in a righteousness answering the demands of all that stood in the way of our salvation. Did divine truth and righteousness say, that the threatening of the law must be executed as so sure as God is true, as well as its precept obtemperated and obeyed? Well, can a righteousness, satisfying both these demands do the business? Yea, says justice itself, in concert with mercy, if there be but one righteous man in the Sodom of this earth, that can satisfy my broken and violated law, in its command of perfect obedience and its demand of complete satisfaction, then I will spare all the elect world, for the sake of that one righteous man, and "by his knowledge shall my righteous servant justify many." Well, says mercy, here is one whose name is Wonderful, and whom they call Emanuel, God-man, who hath "brought in an everlasting righteousness," both active and passive, suiting the precept and penalty of the law. Why then might one attribute say to another, we are all pleased, and with one consent let it be proclaimed on earth, that "the Lord is well pleased for his righteousness' sake; for he hath magnified the law and made it honorable." And now the great affair of man's salvation is so well concerted and contrived, that God may have mercy upon them, and be at peace with poor sinners without any wrong to his truth and righteousness; the attributes of God have met and agreed, and sealed their agreement with a kiss of infinite kindness, harmony and satisfaction: "Mercy and truth are met together; righteousness and peace have kissed each other."

Now, that I may speak to the purpose a little more fully, the method I propose is,

1. To touch a little at this question, who are the members

of this meeting? or, what are these attributes of God which do thus harmoniously conspire together, proposing their various claims?

2. I would enquire, when and where it is that they meet together and embrace one another?

3. How, and after what manner it is, that they meet together and kiss one another?

4. Why, or for what reason it is, that they have met together thus harmoniously?

5. Make some application.

First, I shall speak a little of the members of this meeting, or attributes of God that thus harmoniously conspire together. We need not ask at whose instance this meeting is called? It is at the instance and by the order of JEHOVAH, Father, Son and Holy Ghost, one God; his sovereign will and pleasure resolving, in a like manner like himself, to concert with himself. Neither need we ask what is the occasion of the meeting? Why, man had sinned and all mankind, by their sin, was involved under the curse of the law and wrath of God; and yet God had resolved and decreed, for the glory of his grace and mercy, to save a world of sinners, "Elect according to the foreknowledge of God:" and while grace, mercy and peace are upon this loving plot of saving sinners, it was fit that justice, truth and righteousness should be called into the same council to appear for their own interest! since the proposal of such a salvation of sinners seem to encroach upon their honor, which required the vengeance due to be executed upon the sinner. Well, the meeting being called, compare these glorious perfections, mercy, truth, righteousness and peace; mercy and peace full of pity; truth and justice full of fury, which made a seeming controversy in heaven. We may suppose Adam arraigned in the name of all mankind and standing as a trembling pannel; yea, his very tongue chained up in silence by reason of sin and guilt, and he sentenced to eternal death and ready to have the sentence executed upon him and all his posterity. We may suppose, next, the several members of the meeting opening the assembly by putting in their several claims; and we may notice them in the order of the text.

1. Mercy, being full of pity towards the miserable, comes walking along in the cool of the evening, and meekly crav-

ing leave to speak, notwithstanding that truth and justice be present at the meeting. It is true, says mercy, that man hath sinned and just that man should die; but thou art, O Lord, full of pity and compassion; "The Lord God pardoning iniquity, transgression and sin!" What though man hath sinned and is all over besmeared with mire and blood? yet look upon him in love and "destroy not the work of thine own hands:" he was made a child after thine own image: though now his garment be rent and all bloody, yet see, is not this thy son's coat? Joseph is gone; and wilt thou lose Benjamin also? Angels are gone; and shall men be lost also? Miriads of angels are fallen, and that irrecoverably; and shall man perish also? O spare him! Is he not a little one? and his soul shall live. I see, might mercy say, that truth and righteousness, or justice, which have the poor sinner in their chains, are here present ready to speak in this assembly for their interest and honor against the criminal; but let it be marked in the minutes of this court that mercy craves to be magnified and must have honor at this meeting. Well, mercy has spoken her mind.

2. Truth comes in naked and open mouthed, in favor of God's faithfulness and in opposition to man's perfidy and treachery, saying, I have heard what mercy craves in favor of this criminal; but, O thou faithful and true God, the word is gone out of thy mouth and there is no revoking of it: thou hast said to Adam, "In the day thou eatest thou shalt surely die!" and now he hath eaten, he hath sinned and shall he not die? What, is there yea and nay with God who "hath faithfulness for the girdle of his loins?" Must not God's word of threatening take effect? "Yea, heaven and earth shall pass away, but a jot of his word shall not fall to the ground!" and therefore, whatever be the demand of mercy, let it be marked in the records of this meeting, that truth craves to be magnified; and that its honor be not infringed in the least by any claim or plea that mercy hath brought in. Well, truth having spoken, gives way to her sister, justice, and thereupon,

3. Righteousness or justice comes in and impleads against the rebel sinner. Righteousness, I say, bringing her scales in her hand, in which she had tried him and found him lighter than vanity itself: he is weighed in the balances and found

wanting; yea, not only wanting and destitute of all that perfection and obedience that the law required, but full of all that rebellion which the law discharged, having "sinned and come short of the glory of God;" and so is righteously subjected to the sanction of the law and sentence of eternal death; and therefore, says righteousness, O thou infinitely righteous and just judge, mercy can have no bearing in this court to the prejudice of thy honor and glory as a just and righteous God. As truth hath pronounced the sentence of wrath and vengeance against sin; so, if thou be a just God, the infinite vengeance due to such an infinite evil must be executed to the full This pannel is my prisoner, and loose he shall not be until I get full satisfaction and my sword be drunk with blood; for "Vengeance is mine and I will repay it, saith the Lord; and I will by no means clear the guilty." And therefore let it be registered in this court, that righteousness craves to be magnified and justice to be glorified in a full satisfaction, and this is claimed and demanded in the name of the righteous and just Judge of the Universe; and "shall not the judge of all the earth do right?" Here is the language of justice. What then? O! shall the demand of mercy be utterly run down by these powerful opposing pleas of truth and righteousness? Is there no friend in this court to take mercy's part? Yea, there is; therefore

4: Peace immediately steps in with an olive branch in her hand, saying, "Fury is not in me;" and may I speak a word in behalf of forlorn mankind? may I offer a meek answer to the claim of truth and righteousness, which they have advanced in opposition to the demand of mercy? for "a soft answer turneth away wrath." Well, peace being allowed a hearing, proposes a healing overture, saying, O thou God of peace, may not an atonement be made, a reconciliation thought of, betwixt thy majesty and thy creature? May not one be found out to stand in the gap and bear off this wrath, to become surety for this great debtor, to acquit and liberate this poor miserable prisoner and criminal? May not one be found out that will make up the breach, by vindicating the honor of truth and satisfying the demands of justice, and so making way for the claim of mercy; and then all differences may be peaceably composed, so as we may harmoniously agree and kiss one another? O! may not then a

peace maker be found out, in whom we may find all our demands satisfied at once, without prejudging one another? Why, if such an one can be found, surely his name shall be Wonderful, Counsellor, "the Prince of Peace." Well, the overture and proposal of peace being recorded among the rest of the archives of the glorious court; and it being such a peaceable overture, no member of the meeting could disapprove it. But the great question then is, how it could be effected? for if one man sin against another a man might determine it; but if a man sin against Jehovah, who shall intreat for him? for when an infinite majesty is offended, who among finite creatures is able to satisfy it; or "What can countervail the king's loss? Wherewith then shall he come before the Lord, or bow himself before the most high God? Will thousands of rams do it, or ten thousand rivers of oil, or the fruit of the body for the sin of the soul? No, no sacrifice and offering thou wouldest not, for it is impossible that the blood of bulls or of goats should take away sin." Heb. x. 5.

5. What then, will angels become surety for the sin of man? No, No; though they had a will they have not power; they have but oil enough in their vessels for their own lamps. What then shall be done? why, might peace say, let us not stand in a demur; we have infinite wisdom here present with us at this meeting; let us hear her judgment anent this peaceable proposal, if it be possible that such a person can be found in whom we may harmoniously centre at last. Then wisdom sits down upon the privy council bench, and being full of eyes, does gravely determine this doubtful case with a happy issue. "It is expedient (says wisdom) that one die for the people, that the whole nation of mankind perish not;" but he must be such a righteous one that "can justify many:" yea, he that will undertake this must be finite, that he may die; and infinite, that he may conquer death and satisfy infinite justice: but lo, there is none such to be found among all the creatures that ever God made; neither can such an one be found, unless the Son of God himself, the second person of the glorious trinity, shall be pleased by an unspeakable mystery to become "flesh made of a woman, made under the law, to redeem them that are under the law, that they may receive the adop-

tion of sons," Gal. iv. 4. That so, when he, that hath no sin, shall become sin for man; man who hath no righteousness, may become "the reighteousness of God through him." 2 Cor. v. last: And thus mercy may be magnified, truth justified, righteousness cleared, justice satisfied, peace concluded, and all contented. Wisdom having determined how this proposal of peace might be effectuate, all parties harkened as it were with pleasure, and willingly subscribed to the happy overture; and then heaven and earth conspired together in solemn thanksgiving, saying, "glory to God in the highest, on earth peace and good will towards men." Thus the jarring attributes of God are now reconciled; and behold, the members of the meeting, that seemed to be at the greatest variance, are embracing one another in their arms, 'Mercy and truth are met together,' &c.

The second thing was, when and where did these blessed parties meet together? When we speak of a remarkable meeting, it is usual to enquire into the time and place of the meeting. Now, the place where and time when, as to this wonderful meeting, are two questions, which I put together; for they may both be answered at once, because of their near relation.

1st. Then, in general, the meeting place, or place of the meeting is Christ; and the time of the meeting was, when Christ put himself in our room, or substituted himself in the place of the sinner, to answer the demands of all the members of the meeting, that had any objection against our salvation, or any thing to lay to our charge. Where then and when did they "meet together and kiss each other?" Why, it was even in Christ, when he took our law-room to pay our debt, and purchase our liberty in such a manner as mercy and peace might have their interests advanced, without injury to truth and righteousness; that mercy might vent to the credit of truth, and peace might be proclaimed to the honor of righteousness, and the sinner saved to the satisfaction of justice. They meet together and embrace each other in him, as "the surety of the better testament," Heb vii. 22. We were debtors to the mandatory and prohibitory part of the law, arraigned at the instance of divine justice to pay the debt; Christ substitutes himself in our room, comes under the law to pay the whole debt; it is true

the debt was personal, and justice had a demand upon the person that sinned, by virtue of the covenant of works; but that covenant never excluded a surety, though it provided none. The law promised life, upon our personal obedience; but, in case we fail, it revealed no surety to make out an obedience in our room. There behoved indeed to be a secret reserve in the covenant of works, whereby the perfect obedience of another was not excluded: for, if the covenant of works had absolutely excluded a surety in our room, then the covenant of grace had been excluded and our salvation had been impossible after our fall; but though the covenant of works did not exclude a surety, yet that covenant did neither provide nor reveal a surety; this is done in the covenant of grace, which is Christ as surety fulfilling for us the covenant of works, in all the articles of it. Now, is truth and faithfulness at any loss here? no; the truth of the promise and threatening both of the law of works is fulfilled. On the one hand, the promise of eternal life made to perfect obedience; which, though we forfeited to our own person, yet we recover in the person of Christ; the promise of life upon the ground and condition of perfect obedience being fulfilled to us in him, who hath yielded that perfect obedience in our room? On the other hand, divine truth and faithfulness in the threatening of the law, which is death, is glorified in that it was fulfilled upon a surety; while we who came under the sentence of death in the first Adam, undergo that death in the second. Again, is righteousness and justice at any loss by this surety in our room? No, no, whether we look upon it as vindictive or retributive justice. Vindictive justice is displayed in its utmost severity "upon Christ: awake, O sword, against my shepherd and the man that is my fellow:" and so the sword is drunk in his blood to infinite satisfaction. Retributive justice is gloriously displayed also in the sinner's being rewarded, justified and saved upon this ground. It is true, might justice say, I could have demanded satisfaction upon the sinner himself in his own person; but as I can sustain no injury to my honor by such a surety as this, whom they call Emanuel, God-man, so I find my honor and interest, instead of being impaired, is advanced by this exchange of persons: for though I should damn the sinner to all eternity, I'll never get such a full and

complete satisfaction upon any finite creature, as I will get by one stroke of my avenging sword upon that person of infinite dignity; and so "it pleased the Lord to bruise him." Why then, "they meet together and embrace one another" in him, as surety; and if truth and righteousness be both pleased to the full, the parties cannot but all agree and embrace each other. Again, they meet together and embrace one another in him as a sacrifice; "A sacrifice and offering of a sweet smelling savour unto God," Eph. v. 2. Why, "he offered up himself by the eternal spirit." O great! even by his eternal Godhead; a valuable sacrifice indeed! they meet together in him as a propitiation, Rom. iii. 25 "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness," &c. Behold him righteous in shewing mercy; here is the atonement, the propitiation, that very word which the Septuagint calls the mercy seat in the old testament; and it is the word that the poor publican made use of when he was seeking mercy, saying, "God be merciful to me a sinner, *O Theos, ilasthti moi.*" He had a mind of this Hasterion, this mercy seat and propitiation; it is not simple mercy that he sought, but mercy through a propitiation—he looked to the blood of atonement, to the sacrificed Lamb of God, saying, give me mercy for this; by that solemn propitiation be thou propitious to me. Here it is that mercy and justice meet together. They meet together in him as a ransom, Job. xxxiii. 24. "Deliver his soul from going down to the pit; I have found a ransom." In a word, they have met together and kissed one another in a purified Christ, whose death was the payment of our debt, the punishment of our sin, the price of our redemption and a purchase of our life, liberty and eternal salvation. Here is the meeting-place then of these glorious perfections of God here in the person in whom they centre, that they may be all glorified to the highest mercy. Truth, and righteousness and peace are all pleased. Mercy is gratified and constitutes him to be the mercy-seat. Truth is satisfied and centres in him as the "way, the truth and life." Righteousness is contented and declares him to be the "Lord our righteousness." Peace is perfect and proclaims him to be the "Prince of Peace." Yea, not only are all the members of the meeting pleased and satisfied for themselves, in the

advancement of their own particular interests, but they are infinitely well pleased in each other and that the interests of their seemingly opposite parties are advanced, as well as their own particular claims Mercy is pleased that truth has got all its demands, and truth is pleased that mercy hath got all its desire, and righteousness is pleased that peace is proclaimed and peace is pleased that righteousness is honored. Mercy and peace rejoice that they are magnified to the infinite glory of truth and righteousness; and truth and righteousness rejoice that they are glorified to the infinite pleasure of mercy and peace; and hence they not only meet together, but kiss one another. Here you see where they meet together: so much for an answer thereto more generally.

2dly. More particularly as to the meeting-time, you may take these following particulars for further clearing of it Although this blessed meeting once taken place is still continued and cannot be said properly to adjourn from time to time and from place to place; for this assembly never dissolves; yet, in a suitableness to our weak capacity and finite understanding, which cannot rightly conceive of a meeting that never had a time to meet, because they met in eternity; and never shall have a time to part, because they meet to eternity; we cannot conceive of it, I say, but by taking it, as it were, in so many periods, and there are those eight remarkable periods wherein mercy and peace meet with truth and righteousness, and kiss each other.

1. The first remarkable period is this: they meet together at the council-table of the covenant of redemption from all eternity, before ever the foundation of the world was laid and ere ever the morning-stars sang together, 'Mercy and truth met together, righteousness and peace kissed each other.' For the council of peace did then meet. Zech. vi. 13 And all was concerted by infinite wisdom, how mercy should be magnified, truth cleared, righteousness vindicated and peace concluded, and all in Christ, who according to the tenor of that covenant (whereof the covenant of grace is but a transcript) was to give "his soul an offering for sin" and then was to "see his seed, and the pleasure of the Lord to prosper in his hand." Then it was that this pleasant meeting in him was first constituted, as you may see, Prov

viii. 30. 31. "He being set up from everlasting, ere ever the earth was." God in all his glorious perfections was delighted in him, and in him his "delights were with the sons of men." This was the grand meeting at which the time and place of all the subsequent meetings were concerted, and all the other particulars we are to mention are but the result of this and, as it were, emanations therefrom; for it is a meeting that never dissolves, though in several periods it appears like a new meeting unto us; therefore,

2. Another remarkable period is their meeting together in the garden of Eden, after man had made himself naked and obnoxious to the flaming sword of divine justice. Mercy comes walking in the garden in the cool of the day, and the guilty paunel being examined in open court, behold mercy and truth meet together in the happy sentence that was pronounced; "The seed of the woman shall bruise the head of the serpent," Gen. iii. 15. Behold righteousness and peace kissing one another in the righteous vengeance that was to be executed upon the devil and all his works, in order to effectuate a happy peace betwixt God and man. This meeting was gradually cleared up under the old testament and in the legal sacrifices, pointing out the great propitiatory sacrifice.

3. Another remarkable period is their meeting together at Bethlehem Ephratah, upon Christ's incarnation, Mic. v. 2. 4. 5. &c.

4. Another remarkable period is their meeting together at the banks of Jordan, when Christ was baptised, Matth. iii. 13. 16. 17. &c.

5. Another remarkable period is their meeting together in the garden of Gethsemane, when Christ "being in an agony did sweat great drops of blood," under the pressure of avenging justice: every drop of blood was an ocean of mercy; and while he was prest in the wine-press of God's wrath, mercy was exprest. No mercy to Christ; for God "spared not his own Son," even when he cried mercy, mercy, God's mercy; saying, "Father, if it be thy will remove this cup from me." No, no; no mercy was shewn to him, otherwise no mercy had been shewn to us: justice must have its due from him, that mercy might vent towards us, and so here mercy and truth meet together.

6. Another remarkable period is their meeting on mount Calvary, where Christ was crucified. It was upon the cross of Christ that 'Mercy and truth met together, that righteousness and peace kissed each other;' for there it was that he paid all the elect's debt to the last farthing that truth and righteousness could demand, until "he cried with a loud voice, and said, it is finished." Having done all that the law could enjoin, he suffered all that the law could threaten, so as it cannot crave a farthing more. It is finished; all that was stipulated for with the Father in that federal transaction, all that was promised in that eternal compact, is finished; every article agreed to in the council of peace was finished. The bargain that he had signed with his hand he now sealed with his blood; and in his appearance upon the cross, or in his obedience to the death, did all the attributes of God meet as in a centre: and on this account was mount Calvary more glorious than mount Sinai; for in mount Sinai God appeared in his terrible majesty, making the mountain to tremble and the earth to shake; but here in mount Calvary he appeared, not only in his terrible majesty, but in his tender mercy; in his terrible fury against sin and in his tender favor toward the sinner: and now the controversy betwixt justice and mercy seems at a crisis. Here was the critical juncture, wherein their demands behoved to be decided; and it was done with such a solemnity as made the whole universe, as it were, to tremble and quake: for then did God "shake not the earth only, but also heaven;" for when Christ was under the mighty load of this terrible wrath in the sinner's room, there was a great earthquake and the heavens grew black, the sun was eclipsed, and that at a time contrary to the common rules of nature; which made a heathen philosopher at a distance cry out, "That either the frame of nature was on the point of dissolution, or the God of nature was suffering:" and indeed he was suffering unto blood and unto death. Behold the living and eternal GOD here, in our nature, wounded to death and bleeding out his life, to be a sacrifice for sin, that justice might be satisfied and mercy might be magnified, and all the attributes of GOD glorified to the highest. O wonder, that Golgotha, the place of a scull, should be such a famous meeting place for the divine perfections! It was a place of the greatest shame

and ignominy; but in him "who endured the cross and despised the shame," it was made a place of the most resplendent glory: for in the cross of Christ, "mercy and truth, righteousness and peace met and embraced each other." God's attributes did harmoniously join together, so as the one does not blacken, but illustrate the glory of the other, while they shined gloriously in the face of Christ crucified, as a beautiful and bright constellation; for he was "set forth to be a propitiation, to declare the righteousness" and justice of God, together with his other glorious names.

7. Another remarkable period is their meeting together at the bar of GOD's great justice-court in heaven, "within the vail, whither the forerunner hath for us entered, even Jesus," Heb. vi. last. When Christ was upon the cross "the vail of the temple was rent in twain from the top to the bottom, and a way was made for entering into the holy of holies: and as the priests under the law were, not only to offer the sacrifice without the camp, but after that were to enter into the holiest of all, not without blood, but with the blood of the sacrifice, to sprinkle the mercy-seat," Lev. xvi 14. 15. Even so "Christ, having offered himself a sacrifice and suffered without the gate," Heb. xiii. 12. "He is entered into the holy place by his own blood," Heb. ix. 12. there to appear as our high priest, in the power and virtue of his blood, to make a full atonement and sprinkle the mercy seat. Hence believers are said "to be come to Jesus Christ, the mediator of the new covenant and to the blood of sprinkling:" And where is this? Even in heaven, as you see in the context, Heb. xii. 23. 24. Now, in this work, Christ carried the price of his blood into the very presence of God for us, Heb ix. 24. and paid it down before him; and, in this act, justice hath its satisfaction brought home; and, by this act, mercy and justice actually are met: for hereby Christ sprinkled the mercy-seat with blood all over, both upon it and about it, as the fore cited Lev. xvi. represents: for the mercy-seat of old stood so that it could be seen but two ways, namely, upon it and before it, as a table next to the wall; and so this points out, that whatever way we look to mercy by faith, we may see mercy and blood mixt, mercy and justice met together, and all sorts of mercy conveyed through the blood of Christ, top-mercies and side-mercies,

upper-mercies of a spiritual nature and lower mercies of a temporal nature; for the mercy-seat is sprinkled with blood upon it, and before it, and whatever way you look to it. The sacrifice was finished on the cross, and all sacrifices finished therein; but the blood of the sacrifice behoved also to be carried within the vail, in order to the full atonement, that what was written in blood upon the cross might be sealed in the presence of God at the heavenly bar: and we act not our faith far enough for redemption, unless we follow Christ from the cross to the bar of God's justice-court in heaven, to see all sealed and secured there within the vail, where this blood is exposed, as it were, and pled at the bar; where "mercy and justice meet together and embrace each other."

8. Another remarkable period is their meeting together at the bar of conscience, God's lower court, on the day of actual reconciliation betwixt God and the sinner: for then "the blood of Christ, who through the eternal spirit did offer himself without spot to God, doth purge the conscience," Heb ix. 14. "And the blood of sprinkling, wherewith the conscience is purged from dead works to serve the living God," doth put forth his purgative power and virtue by a certain internal speech; and what doth it speak to the conscience? "It speaks better things than the blood of Abel;" *that* speaks vengeance, but *this* speaks mercy and peace, in conjunction with truth, righteousness and justice: for, wherever justice-satisfying blood cries for mercy and peace, there "mercy and truth, righteousness and peace meet and embrace each other." This blood is the cement whereby they are joined together; before this blood be applied, the conscience of the convicted sinner is all in a flame, like mount Sinai; thunder and lightning, and smoke and darkness, and fear of hell and vengeance compassing the soul about, while it is arraigned at the instance of the fiery law, to pay the double debt to the mandatory and minatory part of the law, that is perfect obedience upon the pain of eternal death and damnation. The sinner finds himself lost and undone forever by the law: but then, whenever the blood of sprinkling comes in and appears at the bar of conscience, it speaks better things; it is a better speaker than the law; and what says it? Why, the language of it is, with your leave, O law, you have nothing to crave; for Christ the Son

of God was arraigned at the instance of divine justice, to pay all this debt, because he was this sinner's surety and substitute; and he actually paid it, by obeying the command and undergoing the penalty of the law: and for this I produce the ancient records of God: "In the volume of his book it is written of Christ, that when sacrifice and offering would not, he said, lo I come, I delight to do thy will; and that the Lord hath laid on him the iniquity of us all: that he was made a curse for us; yea, that he was made sin for us, even he who knew no sin, that we might become the righteousness of God in him:" and therefore, O law, though thou hast truth and righteousness on thy side, yet truth and righteousness have met with mercy and peace, and they have concerted matters, and agreed harmoniously and kissed one another, in token of their full agreement in Christ; so that in Christ all charges are answered and thus in the believer's conscience parties meet together.

3. The third thing proposed was, how and after what manner it is that they meet together and kiss each other. We are to conceive it after the manner of God; for it is more than a meeting of saints, it is more than a meeting of angels, it is a divine meeting of all the glorious attributes of God; and we may notice these following qualities of it.

1. It is a wonderful and mysterious meeting, it is above our comprehension and conception: O how wonderful a meeting is this! the very name of the person that is made the trysting place, the meeting place, is called Wonderful, Isa. ix. 6. Because the meeting is about us, "His name is called Emanuel, God with us." O how mysterious is this meeting! "Great is the mystery of godliness, God manifested in the flesh," 1 Tim. iii. 16. that is, all the attributes of God meeting together and harmoniously embracing one another in the eternal Son of God, who hath assumed our nature into his own personality; this is the most wonderful mysterious meeting that ever was in heaven or earth.

2. It is a joyful meeting. They meet with infinite pleasure and satisfaction in one another; "Behold my servant whom I uphold; mine elect in whom my soul delighteth," Isa xlii. 1. As the perfections of God are glorified in Christ, so they rejoice and are delighted in him: "for Jehovah is well pleased for his righteousness' sake;" and therefore

"the pleasure of the Lord shall prosper in his hand, and he shall see the travail of his soul and be satisfied." Surely, if God hath his pleasure and Christ his satisfaction, no attribute of the divine majesty, no member of the meeting is displeased or out of humour; no, no; "This is my beloved Son, in whom I am well pleased." My justice is pleased, my mercy is pleased, and all my other attributes are pleased. O it is a heartsome meeting! may all that hear me be well pleased to see it; no joyful meeting but what hath a respect to this.

3. It is a holy meeting. Some meetings among men, that are called heartsome meetings, yet are very unholy and sinful meetings; but here is an infinitely holy meeting: "Holiness to the Lord," is the motto of it. A meeting of holy saints and holy angels is not such an holy meeting as this of the holy attributes of God, to advance the great design of infinite holiness: all the holy meetings that ever were, or will be, are the result of this, and the effect of some holiness sent from it; for all holiness issues from it. Here "mercy and truth meet together" in a holy manner, "righteousness and peace salute each other" in a holy way, and "greet one another with a holy kiss."

4. It is a happy meeting. All happiness and blessings flow from this meeting; Christ, the meeting place, is in the centre of "all spiritual blessings," Eph. i. 3. Many unhappy meetings have been in the world since sin entered into it, and sinful unholy meetings are miserable and unhappy meetings; but this holy meeting must be a happy meeting, and this holy kiss must be a happy kiss. If mercy and truth had not met together, we had never met with God; if righteousness and peace had never kissed each other, we had never got a kiss of the fair face of the Son of God, nor ever been been taken into the divine embraces.

5. It is a free meeting. Mercy and truth met together freely, without being constrained; righteousness and peace kissed each other freely without being forced. No motive from without could ever take place to move God to call this meeting from eternity; it was according to "his own purpose and grace, which is given us in Jesus Christ, before the world began," 2 Tim. i. 9. Free sovereign grace is the original of the meeting. It is also such a free assembly, when

every member might freely speak, and not one interrupt another, as is usual in meetings among men, where some cry one thing and some another, in a confused manner, like that assembly, Acts xix, 32, where it is said, "The assembly was confused, and the greater part knew not wherefore they were met together, and some cried one thing and some another." No, this meeting is free, in opposition both to all constraint and compulsion from without, and to all confusion from within. Where sovereign free grace is the master convener, there was no compulsion; and where the God of order is the manager, there could be no confusion; and where the God of peace was all in all, there could be no dissention. Therefore,

6. It is an harmonious meeting. Whatever different claims and pretensions the members of the meeting seem to have, yet they harmoniously concur in advancing one another's honor and glory; and hence, as they mutually meet together, so they affectionately embrace one another. There was no discord at this assembly, no variance or striving for state, but gloriously conspiring with joint heart & hand to glorify each other in the salvation of a company of sinners by Jesus Christ. The divine essence is undivided; and, as "there are three that bear record in heaven, the Father, the the Word, and the Spirit; and these three are one; so the attributes of God, however manifold to our apprehension, yet there is no division among them, they are all one; and their conspiring together in Christ for our redemption, is called "*polupeikiles sophi tou Theou*—the manifold wisdom of God." The manifold perfections of God meet together in one, with one consent, and with one heart. Behold justice and mercy in one another's arms; and so close is the embracement, that they are just one. Though it is a full meeting, and all parties present, yet there is no war, no jar, no dissention, no division, but all harmony and concord, and love and affection; it is the most peaceable meeting that ever was. And yet,

7. It is a Bloody meeting—and never was, and never will there be such a bloody meeting in heaven or on earth. The mercy seat must be sprinkled with blood; mercy cannot be rented without blood, truth cannot be cleared without blood, righteousness cannot be vindicated without blood, and peace

cannot be purchased without blood—"Without shedding of blood there is no remission," no mercy to be vented, no peace to be proclaimed; "Christ hath made peace by the blood of his cross," Col. i, 20. "A bloody husband hast thou been unto me," said Zipporah; but, O how much more may Christ say, A bloody meeting hath this been unto me; "Who is this that cometh from Edom, with dyed garments from Bozrah?" Isa. lxiii, 1. Why, what is the matter that this garment is dyed with blood? Why? when mercy and truth met together, they pressed to be so near one another in him, that they pressed the blood out of his veins, and so it was a bloody meeting: and when righteousness and peace peace kissed each other, it behoved to be in Christ—and so the sword of justice behoved to pierce him through and through, and so these sacred lips might meet and kiss each other in his heart; and so it was a bloody kiss. They kissed each other with such a good will, that Christ was, as it were, bruised betwixt their lips, that the blood might cement and glue them together. One would think such a bloody kiss would be no pleasant kiss; nay, but "it pleased the Father to bruise him," they met together on a sea of blood; thus it was a bloody meeting. Again,

8. It is an efficacious meeting. Many meet and assemble together, and yet do nothing for their meeting. it is to no effect; but here mercy and truth meet together efficaciously co-operatively; all is done at the meeting that God proposed to be done, all is done that concerns the glory of God and salvation of men; their meeting together is their working together, and that to perfection: "For God the Lord is a rock and his work is perfect." Their meeting together is their building together, Psalm lxxxix. 2. 3. "I have said, mercy shall be built up forever: thy faithfulness shalt thou establish in the very heavens." There is mercy and truth both a-building, and the foundation of the building is laid in Christ "I have made a covenant with my chosen," &c.

9. It is an unexpected meeting; it is beyond the expectation of men and angels. If friends and intimates should meet and salute one another, it would not be surprising; but to see opposites, antipodes and antagonists meet together, and embrace each other, this were surprising and unexpected so, to see light and darkness, love and enmity, life and death

meeting, how unexpected were that? Thus it is here, mercy and truth, righteousness and peace, these attributes of God, with respect to us, were opposites and antipodes. The language of truth and righteousness is, death and damnation to the sinner: the language of mercy and peace is, life and salvation to the sinner: and when a sinner finds himself pursued to death at the instance of divine justice, and the truth and veracity of a God engaged against him, according to the threatening of the law; O how unexpected a rencounter is it, when he finds mercy and peace meeting with justice and truth, and stopping the pursuit according to the promise of the gospel, to the credit of the opposite parties, saying—"Deliver his soul from going down to the pit, I have found a ransom," and so all odds are made even, all opposites reconciled, to the infinite surprise and beyond the expectation of all created beings! no wonder then, upon this meeting being discovered, the poor soul cries, "Is this the manner of man, O Lord? O who is like unto thee! Nay, there is none like unto the God of Jeshurun that rides on the heaven for their help, and in his excellency on the skies."

10. It is an everlasting, indissolvable meeting. Other meetings will adjourn their meetings from time to time and from place to place; yea, other meetings must part; and when they part they may never meet again; and we that are here met, must part and never all meet again in time; even as some others that met together with us the last year are away to eternity. But O, this meeting betwixt mercy and truth, righteousness and peace, it is a meeting where there is no parting; the meeting is from everlasting to everlasting; their meeting together and kissing each other, is an eternal and unchangeable meeting, an eternal and unchangeable kiss; it is every way like God; without beginning, without ending, and without succession Whatever beginning, issue or increase it hath with respect to its manifestation to us, yet in itself it is still the same in Jesus Christ, who is "the same yesterday, to-day and forever." Heb. xiii. 8. "without any variableness or shadow of turning:" The meeting never breaks up; it is a continued meeting never to be dissolved, and they kiss one another to all eternity; "for his mercy endureth forever and his righteousness to all generations; and because of truth, meekness and righteous-

ness, in his majesty he shall ride prosperously, and of the increase of his government and peace there shall be no end. I have said, mercy shall be built up forever;" and I have said, "Truth shall be established in the heavens." Why, what is the meaning of all these expressions? The language is as if one glorious attribute of God should say to another O the sin of man sets us all, as it were, at variance, and the whole creation knows not how to reconcile God with himself, if he shall save one sinner; but behold, we have met together in Christ, the righteousness, the ransom, the atonement, the propitiation: having met together we shall never part again; having embraced one another in behalf of you poor miserable sinners, our arms shall never separate that are clasped together. "Mercy and truth have met together," saying—you and I shall never part. "Righteousness and peace have kissed each other," saying—you and I shall never sunder nor suspend the embracement; neither death nor life, nor hell nor devils, nor sin itself shall ever separate us. It is a bargain among us, a divine match; they have met together by an everlasting covenant, sealed the bargain with an everlasting kiss, and casten a knot in an everlasting righteousness, which is the band of the union, even Christ; "for the covenant does stand fast with him," Psalm lxxxix. 28. where you will also see how this everlasting meeting is established in Christ, v. 14. "Justice and judgment are the habitation of thy throne," or the establishment of thy throne as it may be rendered; "and mercy and truth shall go before thy face" And v. 21. "With him my hand shall be established, and my faithfulness and my mercy shall be with him." And v. 28. "My mercy will I keep for him forever." Thus it is an everlasting meeting.

The fourth thing proposed was, why or for what reason they have met together and kissed each other? Why have the perfections of the glorious God conspired so harmoniously and met together in such a sweet solemnity? Surely such a meeting as this must have noble designs in view; and I'll tell you these four reasons of the meeting, or four things that were to be concerted at this great assembly.

1. They met together to concert measures for advancing the glory of God to the highest. This parliament of heaven met together upon ways and means for bringing in the

greatest revenue of praise and glory to the crown of heaven; to Father, Son and Holy Ghost, and all the glorious attributes of this great and eternal God. These attributes conspired harmoniously to set forth and glorify themselves most illustriously; they met together and kissed one another, that they might glorify each other. The glory of God was the first and last end of the meeting. What is the chief end of man, but to glorify God and enjoy him forever? and O, what is the chief end of God? It is even to glorify himself and all his perfections, and to enjoy himself forever. And how does God glorify himself most brightly? It is even in Christ, the meeting-place of these perfections, with a view to our redemption, "To the praise of the glory of his grace, wherein he hath made us acceptable in the beloved," Eph. i. 6. And how does he enjoy himself most sweetly? It is even in Christ, "Behold mine elect, in whom my soul delighteth. I was daily his delight (says Christ) while my delights were with the sons of men," Prov. viii. 30. They met together to put a crown of glory and honor upon each other. Adam's sin and rebellion, and your sin, man, woman, and my sin! (O that God-dishonoring evil, sin!) it hath pulled off that crown of glory, as it were, from the head of the great king eternal and immortal, and casten it into the mire, and stained it with filth and dirt; but behold, these attributes meet together to take up the crown, to rub off the dust and dung that sin hath cast upon it, and to add some more sparkling jewels to it than ever, and set it upon the head of their sovereign, to the highest praises of his mercy, justice, truth, righteousness and grace, and love, & holiness, and wisdom, and all his other excellencies; that men and angels might sing and say, "Glory to God in the highest," &c. that all the saints might sing a concert in praise of the meeting betwixt mercy and truth, justice and peace, saying, Psalms lxxxix. 14.

"Justice and judgment of thy throne
"Shall be the dwelling place,
"Mercy, accompanied with truth,
"Shall go before thy face."

And that every saint might sing the lvii. Psalm, and 9th & 10th verses;

"I'll praise thee 'mong the people, LORD,
"'Mong nations sing will I;
"For great to heaven thy mercy is,
"Thy truth doth reach the sky."

They met together to put a crown of glory upon the head of Christ, Heb ii, 9, in whom they met: this assembly did convene for the coronation of the Son of God: for, "he having humbled himself, and become obedient unto death, even the death of the cross, God hath highly exalted him, and given him a name above every name," Philip ii. 10. That at the name of JESUS every knee should bow, of things in heaven, and things in earth; and that every tongue should confess that Jesus Christ is LORD, to the glory of God the Father." Christ hath glorified the Father, and therefore the Father glorified him, John xiii. 31, 32. "And now is the Son of man glorified, and God is glorified in him. And, if God be glorified in him, God shall also glorify him in himself. Him that honoreth me will I honor," says God. And in whom does this take place to perfection? It is in Christ: God is honored most highly by him; and therefore he is honored most highly of God. "Amen, so let it be, and so it shall be." And therefore it is concerted in that meeting, that all the saints shall glorify him: Hence that royal edict comes forth, "He is thy Lord, worship thou him." Psalm xiv. 11, And so we find them doing, Rev. v. 9 "Thou art worthy to take the book, and open the seals; for thou wast slain, and hast redeemed us to God by thy blood." It is concerted in that meeting, that all the angels shall glorify him; hence that edict comes forth, "Let all the angels of God worship him," Heb. i. 6. And so we find them doing, Rev. v. 11. 12. "I heard the voice of many angels; and the number of them was ten thousand times ten thousand and thousands of thousands, saying with a loud voice, worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." It is concerted in this meeting that all the creatures in heaven and earth, sea and land, shall glorify him; as we see v. 13. But lest the sinful creatures upon earth, like you and me, should not glorify him, or see his glory, it is concerted in that glorious meeting, that the Holy Ghost, the eternal spirit, one God equal in power and

glory with the Father and the Son, shall be sent down to the earth to glorify him, John xvi. 14. "He shall glorify me; for he shall receive of mine and shew it unto you."—O! hath the spirit of God been shewing any thing of Christ among you this day? any thing of his grace, fulness, righteousness, so as to glorify him and make him glorious above all things to you? Why, then we may reckon that you have found something of the saving fruits of this glorious meeting; for the grand design of it was to glorify God in Christ by the Spirit. They met to concert all things relating to the glory of the Father, in the Son, by the Holy Ghost. They met to consult their own glory in Christ, that mercy and truth might be glorified in him.

2. They met together to concert their proper work, in carrying on this great end of the glory of God and his perfections. They do not meet together to sit idle and do nothing; no, they meet together to concert each of them their proper business: as Christ said to his friends, "Wherefore was it that ye sought me? Wist ye not that I must be about my father's business?" So may I say here, the attributes of God met together that they might go about God's business! What business? What work belongs to each of them severally? Why, mercy and truth meet together that they may be sent upon an embassy together. Psalm lvii. 3. "God shall send forth his mercy and his truth;" his mercy to give in the promise of the gospel, and his truth to make out the same; thus mercy and truth meet together, that they be sent forth upon some gracious expedition, particularly both to be leaders and followers to the remnant, whom God appointed unto life. On the one hand to be leaders; hence the psalmist cries, Psal. xliii. 3. "O send forth thy light and thy truth; let them lead me and bring me to thy holy hill, and to thy tabernacle. Then will I go to the altar of God, to God my exceeding joy." Behold the wonderful business of mercy and truth, and the work they are sent out upon, even mercifully to lead blind souls to a God in Christ. On the other hand, it is to be, not only leaders, but followers, Psalm xxiii. 6, "Surely goodness and mercy shall follow me all the days of my life." If the child of God, under any temptation, refuse to be led by mercy and truth, and give up with them as his leaders, yet, for all that, he shall

not hinder them to be his followers: he may run out of God's way, but mercy will follow and bring him back; and, when mercy follows, it is ay in company with truth: and O, what think you of this wonder! Mercy and truth meet together, that they might go forth together, like two pages, to follow you, believer, through all the steps of your wilderness-journey; "Goodness and mercy shall follow me all the days of my life." Here is a piece of work, that mercy and truth have met together for, even to be sent forth, as leaders and followers of poor elect sinners, till they be out of all hazard, "in Emmanuel's land where glory dwells;" See Psalm lxi. 7. But then, as mercy and truth have met together to pursue their proper work; righteousness and peace have have kissed each other for pursuing theirs.—Well, say you, what is the work of righteousness and peace? You have a word in the last verse of this Psalm where our text lies; "Righteousness shall go before him, and set us in the way of his steps." Divine righteousness displaying itself in Jesus Christ the sun of righteousness goes before him to prepare his way, and bring us to God and to our duty. And to be sure, whenever righteousness goes before, peace will follow after. "For the fruit of righteousness is peace," whether it be imputed or implanted. Here the work of righteousness and peace kissing each other is to bring in these blessed effects in their order: we consider them as divine perfections in the text, and in these effects righteousness leads the van, and peace comes up with the rear.

3. These attributes conspire harmoniously, they meet together, and kiss each other, for this reason, that, by their meeting together, they may concert the dissolving of some unhappy meetings. These opposite-like attributes of God meet together, that some intimates may be separate, and sad and sinful agreements may be broken up. Isa. xxviii. 15, there is a sad meeting and agreement we read of; "We have made a covenant with death, and of hell are we at agreement." Why? is not this the case with all men by nature? Yea; but how is this sad and miserable meeting dissolved? see verse 16. "Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation; judgment also will I lay to the line, and

righteousness to the plummet." Well, when judgment and righteousness mercifully meet in Christ, the sure foundation, what will be the effect? It follows, v. 17, 18. "The hail shall sweep away the refuge of lies, and your covenant with death shall be disannulled, and your agreement with hell shall not stand." Whatever sad aspect this scripture may have to the despisers of Christ, yet it hath a merciful aspect to all the chosen of God, and all that desire to cleave to the Lord Jesus; yea, there is here a foundation of faith for all that hear the joyful sound, that whatever sinful and miserable meetings and agreements there are betwixt hell and them, betwixt death and them, yet it cannot stand before this glorious meeting, that was designed to brake up and dissolve the opposite meetings that stand in a contrariety thereto. There are many black unions which this blessed union does dissolve, and there is no dissolving of them but by this blessed meeting. There is the black union betwixt the sinner and the law, which is the foundation of the union betwixt the sinner and his sin; for, when the union betwixt him and his sin is dissolved, then the union betwixt him and his sin is dissolved; according to Romans vi. 14. "Sin shall have dominion over you, for ye are not under the law but under grace." Now, what is the covenant of grace? why, mercy and truth meeting together, righteousness and peace kissing each other in Christ Jesus, is the substance, the marrow, the kernel of the covenant of grace; and it is this blessed meeting that dissolves the union betwixt the sinner and the law, and so, betwixt the sinner and his sin. O view the glorious design of this meeting! they met together, that you might be separate from your sad associates; by nature you and the devil had met together, and you was a slave to him; and it is the virtue of this meeting in Christ that dissolves that; "The seed of the woman shall bruise the head of the serpent" The world and you had met together, and you took pleasure in your wicked companions, or else was wholly drowned in worldly affairs! O it is the faith of this meeting that dissolves that! "This is the victory that overcomes the world, even our faith." The curse of God and you had met together, and you lie under that curse, till in the faith of this meeting, you shall see, "that Christ hath become a curse for us." This meeting is design-

ed for the breaking up of all these, and the like unhappy meetings. They met together in a glorious band, to loose all the knots the devil had tied.

4. These glorious attributes of God do conspire harmoniously, they meet together and kiss each other, that they might concert and carry on some happy meetings, and make up some blessed matches. These opposite-like attributes harmoniously meet that opposite and irreconcileable things might meet together harmoniously, and kiss each other, whether real or seeming opposites.

(1.) There are real opposites that meet together harmoniously, by virtue of this glorious meeting; particularly these six:

1. These opposite-like attributes meet together harmoniously, that opposite natures might meet together, even that God and man might meet together, and embrace each other. And there are these two meetings betwixt God and man, that were concerted at this meeting. The one is the meeting betwixt God and man, in the hypostatical union of the two natures of Christ, our "Emanuel God-man," in one person; this is the "great mystery of godliness, God manifested in the flesh;" and this is the foundation of all other saving and merciful meetings betwixt God and man: the other is the meeting betwixt God and man, in the spiritual union betwixt Christ and his members, in one mystical person, by the bond of the spirit; "For he that is joined to the Lord is one spirit:" and this union is the foundation of all spiritual communion with God. We were not only at an infinite natural distance from God, as we are creatures: but at an infinite moral distance from him, as we are criminals and sinners: but the attributes of God met together and kissed each other in Christ, that God and man might meet together in a close spiritual union and kiss each other in a sweet spiritual communion: whatever spiritual communion you have with God, believer, this day, it flows from this glorious meeting of the divine attributes in Christ; and this union and communion is indeed a meeting of opposite natures: God became man and took on our nature, and he makes us partakers of his nature, &c.

2. These opposite-like attributes met together and kissed each other, that opposite wills might meet and embrace

each other. God's will and ours are opposite; this is indeed a branch of the former, but our wills are the great sorts of corrupt nature, that stand out against God and his will: "We are at enmity against God; not subject to the law of God, neither indeed can be." Now, how comes the will to be reconciled to God's will? It is only by Christ, in whom the perfections of God meet together: "Thy people shall be willing in the day of thy power."

3. These opposite-like attributes meet and kiss each other, that opposite persons, Jews and Gentiles, man and man, that were enemies and haters of one another, might meet together; that Jews and Gentiles might meet together and men at variance with men might meet together: hence it is said of him in whom the attributes of God do meet, "He is our peace," Eph. ii. 14. "who hath made both one and hath broken down the middle wall of partition; having abolished in his flesh the enmity," &c. If any thing slay the enmity to God or man, this is it.

4. The opposite-like attributes of God meet and kiss each other. that opposite climates might meet together: I mean that heaven and earth might meet together, the church militant and the church triumphant. Heaven and earth were at variance by our sin; but now. in Christ, saints in heaven and saints on earth meet together: hence we are said to be "come to the general assembly and church of the first born that are written in heaven, to the spirits of just men made perfect. All believers are said to be thus come to mount Zion, the heavenly Jerusalem," Heb. xii 22 Yea, in Christ angels in heaven and men on earth do meet together: hence all believers are said to be "come to the innumerable company of angels; and the angels of the Lord encamp about them," &c. Yea, all things in heaven and earth do meet together and kiss each other in Christ, the meeting place, Col i. 20. "Having made peace by the blood of his cross, by him to reconcile all things to himself, whether things in heaven or things in earth," Eph i. 10. See now upon the back of this meeting in the text, heaven and earth are said to meet together in the following verse: "Truth shall spring out of the earth and righteousness shall look down from heaven;" which I insist not upon here.

5. These opposite-like attributes of God meet and kiss

each other, that opposite covenants might meet and embrace each other, even the covenant of works and the covenant of grace, in Christ, the meeting-place of the divine perfections: these two covenants do, as it were, join hands and agree. Did the covenant of works command perfect obedience? and being broken, did it demand complete satisfaction?—Behold, Christ's obedience to the death answers both; God's covenant of grace, dispensed to us, is just Christ fulfilling for us the covenant of works: and so in him they meet and kiss each other; "For he is the end of the law for righteousness to every one that believeth." Again,

6. These opposite-like attributes of God meet and kiss each other, that opposite thoughts might meet together and embrace each other, even God's thoughts and our thoughts. How opposite these are, you may see, Isa. lv. 8. 9. "For my thoughts are not your thoughts, nor your ways my ways; for as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts." Some have presumptuous thoughts, while they look only to God's mercy, and so they think certainly God will have mercy upon them, though yet they are strangers to Christ: these are opposite to God's thoughts; he hath no thoughts of shewing mercy that way. Others have despairing thoughts while they look merely or mostly to God's justice; and so their thoughts are, O will God have mercy on the like of me! and he cannot in justice save the like of me! these thoughts are also opposite to God's thoughts: "My thoughts are not your thoughts." O then, how shall these opposite thoughts meet together? Why, let a man view the mercy and justice of God met together and harmoniously kissing each other in Christ, so as to see God in Christ reconciling the world to himself. If your thoughts be spiritualized, to discern mercy venting through the sacrifice that satisfies divine justice, then God's thoughts and yours meet together and kiss each other. Thus the divine attributes meet together harmoniously, that real opposites may meet together harmoniously. This glorious meeting lays a foundation for these happy meetings.

(2) There are seeming opposites that meet together harmoniously, by virtue of this glorious meeting; as,

1. These opposite-like perfections of God meet together

and kiss each other harmoniously, that opposite-like providences might meet together and kiss each other. There are frowning providences and smiling providences, crosses and comforts in the believer's lot: here is a providence that favors the promise, and there is a providence that seems to contradict the promise; here is an up and there is a down. Well, how shall these walk together? Why, they meet and embrace each other in Christ, the meeting-place; for "all things work together for good to them that love him and are called according to his purpose." Hence we will find not only light and darkness in the believer's lot, but sometimes light and darkness meeting together. Zech. xiv. 7. there you read of a day, that is "neither day nor night; yet a day known to the Lord! neither clear nor dark, but at an evening time it shall be light:" there evening-darkness ushering in the morning light Hence they have occasion both to "sing of mercy and of judgment," because of their meeting together and kissing each other, and working together for good; behold the cross and the crown meeting together.

2. These opposite-like perfections of God meet together and kiss each other, that opposite like desires may meet and embrace each other While mercy desires our life and justice seems to demand our death; these are reconciled only in Christ, in whom mercy and truth, righteousness and peace meet and embrace each other. But look to our own desire of God's glory and our salvation; men and angels could never have contrived how these two desires could be reconciled, if mercy and truth had not met together and kissed each other; for the glory of God's truth and righteousness, in the threatening of his law, seems to rest satisfied with nothing less than our destruction; and therefore to desire God's glory, would have been to desire our own damnation; and consequently, in desiring our own salvation, we must have desired God's dishonor But now this blessed contrivance of infinite wisdom lets us see how these two are, not only reconciled, but made inseparable; "Having set forth Christ to be the propitiation, through faith in his blood, to declare his righteousness in the remission of sins."

3. These seemingly opposite attributes meet and kiss each other, that seemingly opposite graces might meet and embrace each other; for example, reverence and confidence.

How shall fear and reverence meet together with faith and confidence? Why, truth and righteousnes are at the meeting, and therefore fear and reverence becomes us; but mercy and peace are also on the bench, therefore faith and holy confidence may boldly step in: "We have boldness to enter into the holiest by the blood of Jesus."

4. These opposite like attributes meet and embrace each other, that opposite-like duties may meet together. Prayer and praise seem opposite duties in some cases; prayer supposes our wants to be great, otherwise, why should we pray? Praise supposes our enjoyments to be great, otherwise, why should we praise? Well, truth and righteousness, these awful attributes, present at the meeting, say, we have nothing in ourselves, therefore we ought to pray; but mercy and peace say, we have all, we have enough in Christ and therefore we ought to praise. Humiliation and gloriation seem opposite duties; but the seemingly opposite attributes of God meeting together, bring also these duties to meet and embrace each other. Is truth and righteousness in company with mercy and peace? then humiliation is our duty; but is mercy and peace in company with truth and righteousness? then gloriation is our duty. "Let him that glories, glory in the Lord."

5. These seemingly opposite-like attributes of God meet and embrace each other, that seemingly opposite experiences may meet and embrace each other and be reconciled, though seemingly irreconcileable. There are sad experiences, and sweet experiences. O here is the sad experience of a guilty conscience, a powerful corruption, and a conquering temptation! Can that ever be reconciled with the experience of a holy peace, pardon and victory? yes here is a foundation laid for the reconciliation of these opposites. If justice and mercy have met together, then a guilty conscience and a mercy-seat may meet together; a prevalent corruption and pardoning purifying blood may meet together as they did in the Psalmist's case, Psalm lxv. 3. 'Iniquities prevail against me: but as for our transgressions, thou wilt purge them away." The sad experience of fatherly anger, or of the feeling of divine wrath, may meet with the sweet experience of felt love and favor, for mercy and justice are met together, Isa. liv. 7, 8. The sad expe-

rience of perplexing thoughts may meet with the sweet experience of spiritual consolation, and be swallowed up therein; since truth and justice have met with mercy and peace: Hence it was that these two met together in David, Psalm xciv. 19. "In the multitude of my thoughts within me, thy comforts delight my soul." O! is such a sad experience consistent with an interest in Christ? why? both terrible and amiable attributes of God meet together in Christ, and therefore it is not strange that the saddest and sweetest experience meet together, so as not to be inconsistent with the state of a believer that is in Christ. To see awful justice and lovely mercy meeting together in a sweet smelling sacrifice, is a greater wonder, than to see your saddest and sweetest experiences meeting in Christ, to make up a hallelujah, "Praise ye the Lord;" and the former meeting is the reason of this.

6. These irreconcileable-like attributes of God meet and embrace each other, that irreconcilable-like scriptures might meet together and embrace each other. How shall Exod. xxiv. 7, "He will by no means clear the guilty," or justify the sinner, be reconciled with Rom iv. 5, where it is said to "justify the ungodly?" O how can these two opposites meet together? Why, mercy and truth have met together in Christ, to make up a match between them; "A ransom is found, a propitiation is set forth;" why then, these opposite-like scriptures may meet together, and kiss each other. "He will by no means clear the guilty," without a ransom, a propitiation: well, is the ransom found, the propitiation set forth? then he will justify the ungodly on the ground; "Deliver his soul from going down to the pit, I have found a ransom." Now, he can justify the sinner, and be just in so doing, while he draws him into Christ by faith Rom. iii. 25, 26. Thus you see the reasons of the meeting In a word, they meet together upon a design to bring the greatest good out of the greatest evil, and the highest glory out of the deepest misery, to the praise of all God's glorious perfections.

The fifth thing proposed, was an application in a few inferences. Is it so, that, in the salvation of sinners by Jesus Christ, the glorious attributes and perfections of God do thus harmoniously conspire, and embrace each other? then hence we may see,

1. What a dreadful evil sin is, which sets all the attributes of God, as it were, at odds, and puts all the world into confusion, and every thing out of order; it sets heaven and earth, and all things in them at variance, one with another. To think light of sin, is to think light of this glorious meeting of divine attributes, that met together to break this rebellion, and take order with this horrid insurrection against heaven. O what a great matter is the salvation of a sinner! ere that can take place, this grand meeting must be called; all the injured attributes of God must have an honorable reparation. Justice must be satisfied, truth vindicated, righteousness cleared; and in order to all this, a surety must be provided, even a God in our nature: the guilt must be imputed to him, and the iniquity of us all must be heaped upon him; and then a bloody tragedy must be acted upon his soul and body, till he sink to death under the weight of infinite wrath. But,

2 Hence see what a wonderful person our Lord Jesus Christ is, in whom so many wonders meet together It is in him that mercy and truth, righteousness and peace do meet together, and kiss each other: here all the bright perfections of the divine nature do gloriously conspire; here is the bright constellation of all the divine attributes shining forth in him, and every star performs its revolution in this orb. Behold in him the bright glory and excellency of God's grace and love, a whole trinity in concert, to perform each person his own part, and each attribute his own work; and "Christ the image of the invisible God set forth to be a glorious theatre," on which men and angels might see the splendor of the transaction: "He is the brightness of the Father's glory, and the express image of his person." Here is the "great mystery of godliness, God manifested in the flesh," and all his attributes meeting together, and kissing each other, in our Emmanuel, God-man. There are two things meet in Christ, which should make him wonderful to us: the one is, all our sins meet together on him, that they may be condemned, according to that word, Isa. liii. 6. "The Lord hath laid on him the iniquities of us all," or made them to meet on him; the other is, all the attributes of God meet in him that they may be glorified: and indeed there is no saving or satisfying knowledge of any property

of God, but what is to be had in Christ. To see God to be a merciful, just, true, righteous, good and holy God, is neither a saving, nor a satisfying sight, unless we see these attributes meeting in Christ for our salvation; and to see this, is to see the glory of God in the face of Christ. Here see the glory of divine mercy! What is pardoning mercy? It is God's free, gracious acceptance of a sinner, upon satisfaction made to his justice, in the blood of Jesus: nor is any discovery of mercy, but as relating to the satisfaction of justice, consistent with the glory of God! Mercy cannot be seen savingly, but as meeting with justice in Christ. Here also we see the glory of divine truth in the exact accomplishment of all his threatenings and promises; that original threatening and commination, whence all other threatenings flow, Gen. ii. 17. "In the day thou eatest, thou shalt surely die," backed with a curse, "For cursed is every one that continues not in all things," &c. is in him accomplished fully, and the truth of God therein cleared to our salvation, while "he tasted death for us, and was made a curse for us;" so that in every threatening his truth is made glorious. And, as to the promises, "they are all yea and amen in Jesus Christ, to the "glory of God by us," 2 Cor. i. 20. And so of all the other attributes of God, they are made glorious and exalted in Christ to our salvation. Hence, when Christ desired his Father to glorify his name, John xii 28, to make his name, that is, his nature, and properties, and perfections, all glorious in the work of redemption, that he had in hand: he was instantly answered from heaven, "I have both glorified it, and will glorify it again," I will give my attributes their utmost glory in thee.

3. Hence see the difference betwixt the law and the gospel. One great difference betwixt them lies in this, that in the law, the sinner hath violated the same, may see truth standing engaged against him, but no mercy in company with truth; and righteousness in arms against him, but no peace in company with righteousness; justice without mercy and war without peace, to the sinner, is the motto of the law: for therein truth and righteousness meet together, but mercy and peace are not at the meeting; and so the language of the law, to you that are out of Christ and under the law, is no mercy, no peace, but the wrath of God, the vengeance of

God, the curse of God upon you, and that so sure as God is a God of truth and righteousness; there is the law. But, in the gospel, mercy and peace come into the meeting and make up a match betwixt all the opposite-like parties, to the highest glory of God and the greatest happiness of the sinner; and they seal the match with a kiss of infinite complacency, so that the sum of the gospel is this, "Mercy and truth have both met together, righteousness and peace have kissed each other."

4 Hence we may see what is the fountain head and foundation of all true communion and fellowship with God and man. This glorious meeting is the foundation of all our happy meetings; fellowship with God, and a happy meeting with him, is a stream that flows from this fountain. We could never have met with God, or got a kindly kiss or embrace in the arms of his favor and love, if this divine meeting and embracement had not made way for it Fellowship with man, or the communion of saints, is a rivulet that flows from this spring. When saints meet together for prayers and praises, under the influence of the spirit, and under a gale of heaven; when their hearts are fired with love to God and to one another in him: What is this? It is just a live coal cast in among them from the altar, Jesus Christ, where all the attributes of God meet together and kiss each other: and hence true fellowship with God and with the saints, are both declared to be in and through Jesus Christ, 1 John. i. 3. "That which we have heard and seen, declare we unto you, that ye may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ." The harmony of the attributes of God in Christ, is the fountain of all the harmony among the saints: the little harmony that takes place among them in our day, and the rarity of holy fellowship meetings, flows from the little faith of this heavenly divine meeting; for all the saints, that are under the lively views thereof, cannot but desire to meet together, and embrace each other harmoniously, in the arms of mutual love.

5. Hence see the malignity of the sin of unbelief, the great employment whereof is to spoil the harmony of the divine perfections, and to its utmost to dissolve that glorious meeting and to separate what God hath joined, saying,

in effect, they have not met together nor kissed each other. This we may discern in the unbelief, whether of secure or awakened sinners; see it in the unbelief of the secure sinner, who sets truth and righteousness out of the meeting, saying—"God is a merciful God, and I shall have peace though I walk in the imagination of my own heart, adding drunkenness to thirst:" thus they hope in God's mercy and speak peace to themselves, while they never view the truth and righteousness of God, and how the credit thereof shall be saved, or the honor thereof repaired; and hence, as faith is said to "set to the seal, that God is true," or that he is a God of truth; so unbelief is said to "make God a liar." To fancy that God will have mercy on their souls, without regarding the truth of his threatenings, is to make God a liar, and say, mercy and truth have not met together; and think that God will be at peace with them, while his righteousness and justice are not satisfied, is to make God a liar, and say, righteousness and peace have not met together. Thus the unbelief of the secure sinner puts truth and righteousness out of the meeting. Again, on the other hand, the unbelief of the awakened sinner puts mercy and peace out of the meeting, saying—O he is a God of truth, and how shall he have mercy on the like of me? He is a God of awful justice and righteousness, and how will he be at peace with me?—What is the language of this, but that mercy and peace have not met with truth and righteousness? here is a making God a liar also, and separating what God hath in his gospel declared to be joined. Behold then the malignity of unbelief; it breaks the glorious meeting and will not let them kiss one another. The presuming sinner will not let God have the glory of his truth and righteousness; the despairing sinner will not let God have the glory of his mercy and grace; both are in concert with the devil to break the harmony of the meeting. But O, may virtue come from that glorious meeting in Christ, to the poor sinful meeting in this house, for dashing your unbelief to pieces, that we may see "mercy and truth meet together, righteousness and peace kissing each other."

6. Hence see sure and noble ground for the boldness and confidence of faith in Christ; "In whom we have boldness and access with confidence by the faith of him," Eph. iii.

12. Here's an answer to all the objections of unbelief and diffidence, the chief whereof lies here; O, says unbelief, may I, sinful, guilty I, grip to the promise of mercy and peace in the gospel, when I see the great ordinance of the divine threatening hard charged with the truth and righteousness of God, and ready to be discharged against me with thunder and lightning, saying, no mercy, no peace; "He that made thee will not have mercy upon thee; and there is no peace, says my God, to the wicked;" mercy and peace in the promise then, says unbelief, cannot take place with respect to me; for truth and righteousness in the threatening stand in the way, "like a flaming sword, to keep the way of the tree of life." Nay, but says faith, here the promise and the threatening have met together and kissed each other in Christ; mercy in the promise, and justice in the threatening, have met and agreed in him, "in whom all the promises are yea and amen," and in whom all the threatenings are fully executed, by drawing out his heart-blood. Thus then, "we have boldness to enter into the holiest by the blood of Jesus," Heb. x, 19. "by a new and living way, which he hath consecrated for us through the vail of his flesh; therefore let us draw near with a true heart, in full assurance of faith." O what ground for the boldness and assured confidence of faith, with particular application, notwithstanding of the threatening! the threatening hath nothing to say to me, saith faith, for Christ hath spoken with it already, and spoken it out of breath; he hath left it speechless and breathless, not a breathing of wrath in it towards me. The believer may have a million of doubts, while his unbelief keeps the chair; but let gallant faith come in and take the room, it will dispel them all. Let once unbelief break the harmony of this meeting of the divine attributes in Christ, and then nothing but doubts of God's favor and mercy must ensue; but let faith view the harmony, and see them meeting and kissing each other, and then, according to the measures of faith, such will be the measure of holy boldness, confidence and persuasion of the favor, mercy and good will of God in Christ, with particular application to the person himself.—Take away unbelief from faith, and then not a single doubt will remain behind: unbelief creates all the doubts that are in the believer, his faith hath no part in them. The general

doubtsome faith of the papists is not faith, but unbelief; and therefore no wonder that our fore-fathers abjured it in our national covenant. Behold the sure ground and firm bottom that faith stands upon, even the mutual meeting and embracement among the divine perfections in Christ. If you break and separate the meeting by unbelief, then your confidence is broken and your peace with God marred: but if you keep them together in your view by faith in Christ, then you have boldness, confidence and affiance on this ground; yea, then God in Christ, and you meet together and kiss each other.

7. Hence we see what is the best mark of a believer in Christ, for your trial and examination. Try it just by this; what view have you got of this glory of God in the face of Jesus Christ, and of the attributes of God meeting and embracing each other in him? Have you seen the glory and felt the virtue of this happy meeting?

1. Have you seen the glory of it? when once in a day you had seen the attributes of God in arms against you, because of your sinful rebellion against God, and when you had seen the truth of God pronouncing the sentence of the law, and his righteousness and justice ready to inflict the sentence, and execute the same with curses and vengeance, making you despair of mercy, and give up with all hope and expectation of peace with God by the law of works, have you thereupon got a view of the harmonious meeting of these attributes of God in Christ Jesus, as the surety, the sacrifice, the ransom, the propitiation, in whom the truth and veracity of God is accomplished, and the righteousness and justice of God satisfied? and so mercy and peace vented gloriously, without detriment to any other excellency or perfection of God. Hath nothing satisfied your conscience, but the view of this meeting betwixt mercy and justice, in the death of Christ and kissing each other in his mediation?—Hath God and you met together this way, and made your heart joyfully to kiss and embrace this wonderful device, as worthy of God and suitable to you? have you seen his glory at this rate? then, in God's name, I pronounce you a believer in Christ: "For God who commanded the light to shine out of darkness, hath shined into your hearts, to give you the light of the knowledge of his glory, in the face of

Christ;" and Christ and you met together and kissed each other; whether it was in the day of first believing, when you fled to him for refuge, or in the day of after-manifestation, when upon the back of dismal hiding on God's part, or grievous backsliding on yours, the Lord drew aside the vail and gave you a glance of his glory; whether it was by some word of grace, sweetly and powerfully coming in and opening your understanding, to see this harmonious meeting, or by some sweet droppings of the blood of sprinkling upon your conscience, by which blood the meeting is cemented together. Have you seen this glory, whether in a secret corner, or public ordinance; whether at the market-cross of the gospel, where this glorious meeting is proclaimed, or at a communion table, where it is sealed? It is all a matter it was in heaven begun.

2. Have ye felt the virtue, as well as seen the glory, of this harmonious meeting of the divine attributes in Christ? 2 Cor. iii 18. "Beholding as in a glass, the glory of the Lord, we are changed into the same image, from glory to glory, as by the spirit of the Lord." Surely, if you have seen this glory, you have felt something of this virtue, by changing you from glory to glory. It is true, many have got a discovery of this glory of the Lord, can never think that they have felt the sanctifying virtue thereof, and this keeps them down in the pit of discouragement; it is true that they are not sanctified and made holy, they discover that they never beheld this glory of the Lord; for this meeting of attributes makes a meeting of graces in the person that sees it savingly. But you must remember, that this virtue will never be perfectly felt, till this glory be perfectly beheld in heaven, where "we shall be like him, because we shall see him as he is." And therefore, since you cannot judge and try yourself by a perfect sanctification, try it by the beginnings of it; this transforming virtue, this sanctifying virtue is present with you, though you cannot discern something of it. But that you may through grace discern something of it, let me ask you, what makes you wrestle in secret sometimes against sin, if it be not some sanctifying virtue? What makes the prevalence of sin to humble you to the dust? What makes you lament your own unholiness and impurity? What makes you long and groan for com-

plete victory over and freedom from sin? What makes you glad of any victory over your corruption, when this glory shines? What makes your heart to rise against sin? and when sin prevails, what makes you find yourselves uneasy and out of your element ay till the Lord return, and until you get a new dip in the Jordan of the blood of the Lamb? you have no mercy on your lusts, are at no peace with them, but still crying vengeance upon them! why, it is just the sanctifying virtue that flows from this view of the glory of God in Christ, in whom mercy and peace meet with truth and righteousness. If you fall and stumble at any time, believer, is it not like the stumble of a horse, that makes you run the faster? so as you get more good of one fall, than a natural man will get of an hundred duties, while it makes you the more humble, watchful, circumspect and dependent. Why, by all this it appears (whatever be the defect of your sanctification) that, having beheld the glory of God, you are changed into the same image from glory to glory, you have seen the glory and felt the virtue of this harmonious meeting of divine attributes in Christ. But then again,

8. Hence we may see ground of terror to Christless unbelieving souls, that never have seen the glory, nor felt the virtue of this harmonious meeting, and live careless about either of these. What shall I say? "If our gospel be hid, it is hid to them that are lost," 2 Cor. iv. 3. 4. "In whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ should shine into them?" May be you are presuming upon the mercy of God, while yet your eyes are blinded, that you do not see the truth of his threatenings standing against you: and therefore, O blasphemer, do not think that he will be a God of mercy and not a God of truth? Nay his mercy will never be vented unless the glory of his truths be saved.—May be you are speaking peace to yourselves, saying—I shall have peace, while yet your eyes are blinded, that you do not see how God's being at peace with the sinner is consistent with his righteousness in taking vengeance upon sin O then, blasphemer and presumer, do you think that God will be a God of peace and not a God of righteousness?—know it then, in the Lord's name, O sinful unbelieving wretch, that as there is no mercy for you, to the discredit of

God's truth, so no peace to the dishonor of his righteousness. You may expect mercy and peace separate from truth and righteousness; and therefore, mercy and peace shall be separate from you, and truth and righteousness will meet with you in fury and with a vengeance. Your false hope of mercy and peace makes you merciful to your lusts and at peace with your idols; but the truth and righteousness of God, which you exclude from the meeting, will hide mercy and peace forever from your eyes: justice instead of mercy, war instead of peace will ensue; for truth and righteousness will execute judgment upon you for the abuse of mercy and peace. While, through unbelief, you do not see or approve their meeting together and kissing each other in Christ. While you are in this case you cannot meet with God; though you may meet with his people at ordinances or at the communion-table, yet God and you never meet together: nay, you have other company; the devil and you meet together, and your lusts and you embrace each other; the world and you meet together, and its vanities and you do kiss each other; the law and you have met together, and its curse and you do embrace each other. But because you do not see the terrible curses and threatenings that you are under, remember that in a short while death and you will meet together, and its cold arms and you must embrace each other, and if this gospel be hid to you, then after this hell and you will meet together, and the flames of divine wrath and you will embrace each other to all eternity; and the motto written upon the door of your hell will be, "The vengeance of truth and righteousness, for the abuse of mercy and peace." Let this word of terror sink into your conscience, O graceless, Christless, unbelieving soul, that never saw the glory nor felt the virtue of this blessed meeting, and Gallio-like, "care for nothing of these things." But on the other hand,

9. Hence, from this doctrine, we see ground of comfort to all believers in Christ who have seen the glory and felt the virtue of this harmonious meeting of divine attributes in Christ. This doctrine is comfortable to you as it is terrible to others. Can you say before God than you two mark well are your experience? Then I can say, that all the comforts that issue from that glorious meeting in Christ, belong

you; and God allows you "strong consolations, who hath fled for refuge to the hope set before you;" for the city of refuge, to which you have fled, is the centre of the meeting and the trysting place where they kiss one another harmoniously. Why, say you, "What concern have I in their meeting and embracing each other?" O believer, they met together for your sake, and kissed one another out of kindness to you; for there was no real jarring among them, but all the apparent jarring was about you, and how they should be glorified in your salvation: and when infinite wisdom found the ransom and so the way how they should all be glorified in your eternal happiness, then they hugged each other in their arms, as it were, in a rapture of joy for your sake, Prov. viii. 31. "His delights were with the sons of men" It was not one attribute only, that had its delight, satisfaction and glory, its delights in the plural number; for all the attributes of God had their delights. And whereabout was it? Why, the "counsel of peace" was concerning you; "For his delights were with the sons of men." And you have seen the glory of this device, and felt something of the virtue thereof; God and you have met together, and Christ and you have kissed each other; he hath embraced you and you have embraced him; and that embracement is a pledge and earnest that he and you will meet together in heaven and embrace each other to eternity. This meeting and embracement is founded upon the harmonious meeting and embracement of the divine attributes in Christ; and therefore it shall be sure, abiding and everlasting; and all these attributes are engaged for your comfort and support and this glory of the Lord you shall forever behold, for Christ, in whom all these glorious perfections meet together, hath prayed for it. John xvii. 24. "Father, I will that these whom thou hast given me," &c Here then, believer, is ground of comfort to you, in every case; comfort against desertion. It is long since Christ and you met together and kissed each other? behold, here is the reason; why, "He will never altogether leave you, nor forsake you," but ay meet with you now and then, when he sees fit, and give you the other kiss of his infinitely blessed lips, and embrace of his arms; till you come to the intimate, immediate embracements of his love in glory; why, because "Mercy and

truth have met together, righteousness and peace have kissed each other." So sure as mercy and truth are met together, as surely will the Lord meet with you. Here is comfort against the law, when it comes in as a covenant upon your conscience, saying—"Pay what thou owest, or otherwise thou art cursed and must go to hell;" and the law, speaking in the name of truth and righteousness, seems terrible; but you may soon answer by faith, and say—"The law, the demand is just indeed, and agreeable to truth and righteousness; but you mistake the person: for truth and righteousness have already met with mercy and peace, in the person of Christ my husband, who endured all my hell and became a curse for me; and therefore I have no ground to fear the hell thou threatenest, nor the curse thou denouncest, nor any liableness thereto." Here is comfort against Satan and his temptations; for this blessed meeting in Christ did concert his ruin and the bruising of his head. Here is comfort against church-divisions and commotions; when neither ministers nor private christians do meet together or embrace one another with love and amity; is this sad and afflicting to you? here is a meeting that may give you comfort in that case: for no member of that meeting will ever cast out among themselves, or cast out with you. Here is comfort against your jarring with friends. What do I know but there are some here that cannot get living in peace with such a friend or relation, nor their christian liberty enjoyed because of their frowns? and may be they are as aliens to you, not in speaking terms with you; you cannot meet together with them cordially, nor embrace them amicably: but let this be "your comfort" in that case, "Mercy and truth are met together, righteousness and peace have kissed each other;" and you have got a kiss by the by and that better than all the kindness of all the friends in the world. Here is comfort against public calamities that seem to be approaching, or personal trials that may be coming upon you. Here is a cordial, though affliction and you meet together: though in a little, death and you meet together; yet this meeting of divine attributes in Christ, your glorious head, speaks comfort and safety to you in every case. Though you should die distracted, this meeting cannot be dissolved; and you, having seen the glory and felt the vir-

tue thereof, shall be sure to enjoy the benefit of it to eternity; "Yea, surely goodness and mercy shall follow you all the days of your life, and shall dwell in the house of the Lord forever."

10. The last inference is, hence see the duty of all that hear and know this joyful sound. Never was there a sweeter sound in heaven or in earth: and what is the duty of all you that hear it? surely, the news of such a glorious and harmonious meeting of the divine perfections about the salvation of sinners in and by Jesus Christ, should be joyfully received. Here are "the good tidings of great joy to all people." Luke ii. 10. When Elizabeth the mother of John, and Mary the mother of Jesus our Lord, met together and saluted one another, "the babe leapt in Elizabeth's womb for joy." Behold, here is yet a more wonderful meeting and salutation among the jarring-like attributes and perfections of God; and surely, if the "babe of grace be in your womb it will leap for joy," when you perceive such a blessed meeting and salutation. O may it not bring our heart to our mouth and make it flutter within us, when we hear of such a salutation as this; "Mercy and truth are both met together," &c. And again, what is your duty, believer, who not only hears, but knows this joyful sound? your duty is, not only to rejoice in this matchless harmonious conjunction of divine attributes in Christ, but to exemplify the same by a harmonious conjunction of graces and holy virtues in you. Let mercy and truth meeting together as divine attributes in Christ, be exemplified by mercy and truth meeting together as divine virtues in you. Let righteousness and peace kissing each other, in him, be exemplified by righteousness and peace kissing each other, in you: let the meeting of mercy and truth engage you to be merciful and true; merciful, because "your heavenly Father is merciful;" and true, because "he desires truth in the inward parts." Let the embraces of righteousness and peace engage you to be righteous and peaceable, that is, to be students of purity and peace; "For the wisdom that is from above, is first pure, and then peaceable," Jam. iii. 17. It is declared in the verse following our text, that it is the design of these perfections of God, looking down harmoniously from heaven, to make suitable graces spring up from the earth; "Truth shall

spring out of the earth, and righteousness shall look down from heaven." When the sun of righteousness, in whom all the excellencies of God do shine, looks down; then the natural sun, shedding its influences, makes fruit to spring up from the earth; so the sun of righteousness, looking down and shedding abroad his influences, makes truth, and all the rest of the fruits of the spirit, to spring out of the earth, out of the heart, the soil where they are sown, in regeneration. O does mercy look down from heaven to you, in friendship with truth; shall not this mercy make you merciful to the bodies and souls of others, by doing them all the temporal and spiritual good you can? and shall God manifest his truth in conjunction with mercy, towards you, and will you not be a friend to truth, even to all the precious truths of his gospel? shall not truth, in opposition to hypocrisy, be your study; and truth, in opposition to error, be your concern and this truth in conjunction with mercy? for, when truth is any hazard, should not mercy to your own soul and the souls of others make you zealous for it? and mercy to your children and the generation that is to come after you, on whom we shew no mercy, if truth be not transmitted purely to them, as it was by our fore-fathers to us, at the expense of their blood; however now the waters of the sanctuary are puddled. Again, does righteousness and peace look down from heaven, kindly embracing each other, in your behalf, believer? and shall not you be a student of righteousness, in opposition to all unrighteous and unholy ways; and of peace, in opposition to contention and discord?—"As much as possible, follow peace with all men, and holiness, without which no man shall see the Lord." Does God glorify his righteousness towards you; and will you study no righteousness in your conversation towards God and man? Does God speak peace to you, and will you be at war with him and love to live in war with any of his!—"O tell it not in Gath!" surely there are none here, that have tasted of this sweet peace of God, but they would desire to live at peace with all men, and particularly all the saints. They would desire to see all honest ministers of Scotland meeting together more kindly than they do, and embracing each other. Some indeed are at this time reproached as enemies to peace in this church; but the matter

is, peace must not be studied separately from righteousness, nor mercy separately from truth, but all as meeting and embracing one another: for mercy and peace, without truth and righteousness, is a cruel conspiracy against God and man. Now, certain things have past concerning the truths of God and the righteousness of Christ, in our day, which some think will stand infamous till doom's-day; and this truth and righteousness being the great ministerial trust, some chused rather to be reproached by the world as enemies to peace, than to be challenged by God and their own consciences, as betrayers of the trust. However, O believer, study you through grace to get a match made up betwixt mercy and truth, righteousness and peace in you, seeing there can be no merciful peace to the prejudice of righteous truth; and study to get all these attributes of God exemplified in your heart and life, and the seal and impress thereof upon your soul, you being united to Christ, in whom all these glorious excellencies of God do meet together with harmonious embracements. "Out of Christ's fulness do you receive, and grace for grace." As the child receives member for member from the father, and the paper letter for letter from the press; so, beholding his glory, be you changed into the same image, by receiving mercy for mercy, truth for truth, righteousness for righteousness, and peace for peace: out of his fulness do you receive grace for grace, holiness for holiness and an holy virtue suitable to every holy perfection that is in him, and all harmoniously meeting together and kissing each other in you: let no heavenly grace or holy duty be excluded out of the meeting: let faith and repentance meet together, let love and new obedience kiss each other; let knowledge and practice meet together, and prayer and praises embrace each other. Yea, let opposite-like graces meet harmoniously in you; let humility and boldness meet together, let godly sorrow and holy joy embrace each other. Here is the gospel-holiness we call you to, in a suitableness to these harmonious attributes of God in Christ: if the world call you Antinomians, know it is "the will of God, that by well doing you put to silence the ignorance of foolish men." 1 Pet. ii. 15. Let the mouth that reproaches the gospel be stopt by the power of it in your walk. The world will surely reckon you the greatest stars,

that give the greatest light: "Therefore let your light so shine before men, that others seeing your good works may glorify God." Even the works of mercy and truth, righteousness and peace, hand in hand together; and thus, for the sake of the glory of God, the honor of Christ, and the credit of the gospel, let the world know, that you have seen the glory and felt the virtue of these perfections of God harmoniously meeting and embracing each other in Christ. Here is your duty and work believer, in the wilderness, and now, in all your short-comings therein, still "look again toward God's holy temple," to Christ the meeting-place of these divine perfections: this is the mercy-seat, of which God says, Exod. xxv. 22. "There will I meet with thee, and commune with thee from between the cherubims." And ever new meeting of God, there will bring in new strength for all your work and warfare in time, till God and you meet together and embrace one another in glory through eternity.

And now, believer, I know you would desire that others should share of the same happiness with you; and therefore pray that a short concluding work may be blessed with power to thousands that hear me. O ye that are bystanders and hearers only, in whatever corner of this house round about me, whether you be in my view or not, you are in God's view, and I have a word from him to you all; and as I have told you what a terrible thing it is to live and die in unbelief with respect to this glorious device, so now I would tell you your duty in this matter, and how you may share of the blessings and benefits, in time and forever, that flow from this glorious meeting and embracement; and it is by kissing the Son of God, in whom all these attributes of God do kiss and embrace each other, Psalm ii. 12. "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little: blessed are all they that trust in him." Blessed are all they that kiss and embrace him.

Would you then share of the grace and glory that issue from this wonderful meeting, and ineffible embracement among the divine perfections, in Christ, the Son of God?—O then, come and kiss the Son: O down, down with carnal thoughts, carnal kissing, carnal carousing and cajoling here, here is an object worthy the most endeared embraces

of the immortal soul. O come and kiss the Son, by believing in him, and applying the benefit of this glorious transaction to yourself, and, be who you will, if you kiss and embrace the Son, you shall find these glorious attributes of God kissing and embracing you, and hugging you in their arms, as a darling of heaven, and a dawtie in the house of God. Are the attributes of God embracing one another in Christ? O flee to their embraces, by fleeing into Christ. "Say not, Christ is in heaven, how shall I embrace him! for the word is nigh, even in your mouth, and in your heart:" Rom. x. 8. *q. d.* So near is he in the word, that you may kiss him with your mouth, as it were, and embrace him in your heart; and to take in his word of grace, and Christ in it, is to embrace him. What do you say against Christ, man, woman? Are you afraid that truth and righteousness conspire against you, and hinder mercy and peace from ever meeting with you, and embracing you? O no, fear not, only believe, "that mercy and truth are met together, and that righteousness and peace have kissed each other" in Christ. Truth will not stand in the way of mercy; for they have met together: righteousness will not stand in the way of peace, for they have kissed each other. He is indeed an infinitely just God, to take vengeance upon sin; but justice will not hinder mercy from coming to you, only believe that justice and mercy are reconciled in Christ, so as mercy can vent towards you to the credit of justice.—But O! may such a vile sinner as I am, expect a kiss of such an infinitely fair Jesus? Is that to be expected, that such opposites should meet in one another's arms? Yea, man, woman, allow me, a sinner like yourself, to be the happy messenger, to tell you in God's name, that, although your sins are greatly aggravated, such a meeting and embracing betwixt Christ and you is more to be expected, than ever men or angels could have expected, that infinite justice and mercy should have met together and kissed each other in a God-man; and this unexpected meeting is the very ground upon which your expectation of a meeting with, and embracement of, God in Christ, is to be founded: O then, come, and kiss the Son. Why, but I cannot, you say; I think I would fain do it, but I cannot win at him, to kiss and embrace him. Indeed this kindness must begin on his side;

and, therefore, O pray that he would come, and meet you with a kiss of infinite love. Say with the church, Song ii. 2. "Let him kiss me with the kisses of his mouth: for his love is better than wine." If that be the language of your soul, O I cannot embrace him, but my heart says, O let him come and embrace me, and draw me out of the embracement of all my former lovers and lusts, that I may never kiss any idol in the world again, but may live and die in the arms and embraces of the Son of God; is that the language of your soul before the living GOD? Why, then the embracement betwixt you and Christ is begun, that shall never have an end; for it is a pledge that he and you shall meet together in heaven, and embrace each other to eternity.

Now, though I hope that this glorious meeting of divine perfections in Christ hath put forth some virtue to draw in some poor soul to the match, yet I fear that the most part are yet but idle hearers and spectators, as if they were not concerned: But, O man, woman, lass, lad, unconcerned soul, be what you will, O yet, will you come and see this great sight! O come and see the greatest sight that ever was, or will be in heaven or earth, "A bush burning and not consumed;" all the burning and shining attributes of God meeting together with infinite harmony in the bush of our nature, and yet the bush able "to bear the glory," Zech. vi. 13. O come and wonder! here is the wonder of men and angels! for this is a wonderful meeting to them; and the name of the meeting is justly called Wonderful: O come and partake; for the meeting is concerning your salvation in Christ. "His delights were with the sons of men." O come and sing to the praise and glory of this wonderful harmonious embracement of divine perfections in Christ, especially you that partake so as to see the glory, and feel the virtue thereof. O will you sing with your hearts, and lips, and lives, saying "Glory to God," that his attributes have met together and kissed each other in Christ; and that even the like of me got a kiss by the by; "Glory to God," that there is no breaking of this meeting nor parting of these embraces, by sin, Satan, earth or hell; but that they meet and embrace each other to eternity. And though you cannot mind to sing all that hath been said, yet I hope the weakest

memory may mind to sing the best note of all the sermon every day, saying, "Glory, glory, glory to God, that mercy and truth are met together, righteousness and peace have kissed each other."

THE

THRONE OF INIQUITY,

OR,

SUSTAINING EVIL BY LAW:

A DISCOURSE IN BEHALF OF A LAW PROHIBITING THE TRAFFIC IN INTOXICATING DRINKS.

BY ALBERT BARNES,
PHILADELPHIA.

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BARNES ON THE MAINE LAW.

"Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?"—PSALM 94: 20.

A "throne of iniquity" is a throne or government that is founded on iniquity, or that sustains iniquity. Such a throne or government "frames mischief *by a law*," when by its laws it protects or patronizes that which is evil, or when those who practice evil may plead that what they do is legal, and may take refuge under the laws of the land. Such a throne of government, the Psalmist says, can have no fellowship with God. His throne is a throne of righteousness. He makes no law to protect or to regulate evil. His laws, in relation to all that is wrong, only prohibit and condemn. They who practice iniquity in any form, can never take refuge under his statutes: can never claim that what they do is *legal* under his administration; can never plead the patronage of his government; can never appeal to the sanction of his laws against those moral influences which may be employed to induce them to abandon their course of life, or the business in which they are engaged.

A law framed to *protect* evil, is a method of framing mischief by a law. A law which assumes that a thing is wrong, and yet tolerates it; which attempts only to check and regulate it without utterly prohibiting it; which aims to derive a revenue from it for the purpose of government; which makes that which is morally wrong, *legal*, is one of those things in human affairs with which the throne of God can have no fellowship. A law, for instance, which should assume that *lotteries* are evil, and are of pernicious tendency in a community, and which should nevertheless authorize them, and seek to derive a revenue from them, though under any restrictions, would be such a form of "framing mischief by law" as could have no "fellowship" with the "throne of God." The same would be true of gaming establishments; and the same must be true of all acknowledged forms of iniquity.

An evil always becomes *worse* by being sustained by the laws of the land. It is much to have the sanction of law, and the moral force of law, in favor of any course of human conduct. In the estimation of many persons, to make a thing *legal* is to make it morally *right*, and an employment which is legal is pursued by them with few rebukes of conscience, and with little disturbance from any reference to a higher than human authority. Moreover, this fact does much to deter others from opposing the evil, and from endeavoring to turn the public indignation against it. It is an unwelcome thing for a good man ever to set himself against the laws of the land, and to denounce that as *wrong* which they affirm to be *right*. It is a virtue to be law-loving, and law-abiding; and it is a principle which every good citizen cherishes to do what he can to give additional force to the authority of law, and not to lend the sanction of his name to that which would weaken its moral power. Hence such men are often slow and reluctant in attacking that which is an undoubted evil, for the attack seems to be made upon the legal fabric as such, and to do just so much to weaken the authority of law. The good are deterred from opposing it, for they do not wish to seem to be arrayed against the laws. The bad are confirmed in their course, for they feel that they are sustained by the laws of the land, and for them that is enough. They can claim, too, some popular sympathy when they are denounced for doing that which is *legal*. They can pursue their course in spite of all that others can do. Thus the evil grows in strength by all the boldness given to them by the sanction of the laws, and by all the reluctance of the friends of reform to denounce that as *wrong* which the law affirms to be *right*.

The same thing is true, when there is an attempt, not directly to *sustain* and *countenance* the evil as such, but to *regulate* it. God never does this in his government; for his law lends no sanction to that which is wrong, does nothing to regulate it, has no provisions for deriving a benefit from it. It prohibits and condemns; and that is all. But much is done to countenance evil when the law seeks to regulate it; to check it but not to remove it; to tax it; to derive a revenue from it; and to make supplemental provisions for the mischiefs which grow up under its own enactments.

The laws in relation to the traffic in intoxicating drinks in this country have been, in the main, enacted on the principles

just alluded to. The traffic has been admitted to be so full of peril that it needed to be checked and regulated, and the laws have been made on the supposition that it could not be thrown open indiscriminately to all classes of citizens. Hence it has been supposed that a special permission or "*license*" was necessary in order to guard the traffic, and that not a license, as in the case of dry goods and tin-ware, on the sole ground of raising a revenue, but on the ground that it was dangerous, and that, therefore, it should be entrusted only to those in whom the community could confide, with the additional idea that the State had a right to raise a revenue from it, as a compensation for the protection extended to it. In our country it has never been assumed to be safe and proper that the business should be thrown open to any and all who might choose to engage in it, as any persons who choose, and as many as choose, may engage in the business of farming or gardening; of making hats, or shoes, or coffins; of building houses, or manufacturing plows or wagons. It is assumed in the laws that it is to be a *regulated evil;* and the object is not to prohibit it, but first to keep it within certain bounds, and then to provide for the evils which grow out of it, by taxing the virtuous and industrious to bear the expenses of the crime and pauperism which it was anticipated would be produced in spite of all the precautions of the State. There was once such legislation about lotteries; there has been such, in some countries, about licentiousness; but, with some few exceptions, it is believed there is no such legislation on any other subject now in the world.

The time has come when it is proper to inquire whether this is the true principle on this subject; whether a great and acknowledged evil can ever be suppressed in this way; or, whether the traffic should be wholly prohibited by law, accompanied with suitable penalties. The evils of intemperance are in all respects so great, and are, in spite of all the legal enactments now existing, so far spread and spreading in the land; the loss to the nation in its moral character, and in its productive industry, is so great; the costs of prosecuting for crime committed under the influence of intoxicating drinks, and the taxes to support paupers made by intemperance, are so great; the failure of the appeals made by argument and moral suasion are, in painful respects, so manifest; the woes and lamentations caused by intemperance come up still so

loud and so piercing from all parts of the land; the ruin of the body and the soul of a human being is so dreadful; and the fact that tens of thousands of our countrymen are annually sent to a dishonored grave as the result of the "drinking usages of society"—these things are forcing the inquiry upon the public mind, whether it is, or is not, proper and practicable to prohibit the traffic altogether, and whether this is not the point which legislation must reach, and should reach, in regard to this great evil.

We, who are assembled here, constitute a part of the community, who, through our representatives, make and administer the laws of the land. Those laws will be always in our country merely the exponent of public opinion, and the nature of the public opinion will find an expression in the laws. With a view, therefore, to the formation of a correct public opinion as far as my voice may have any influence, and ultimately to a change in the whole course of legislation on this subject in our Commonwealth and country, and imitating the example of that great man who "reasoned" on *temperance*, as well as on "righteousness, and judgment to come"—the one closely connected with the others (Acts xxiv. 25), I propose to submit to you a few considerations on the propriety of a law, prohibiting entirely, with suitable penalties, the traffic in intoxicating liquors as a beverage. For so important a proposed change in legislation, a change affecting the business of so large a part of the community, and so much invested capital, and reversing the maxims so long regarded as settled on the subject of legislation, it is proper that reasons should be submitted to an intelligent public. Such a change is not to be produced by mere excitement; still less by denunciation. Such a law as is proposed cannot be obtained without approving itself to a reflecting community; such a law, if obtained, could not be enforced unless it should commend itself to such a community as founded on just principles of legislation. I propose, therefore, first, to lay down a few principles in reference to legislation as bearing upon public evils, and then to inquire into their application to this particular case.

We have not now the point to argue that it is right and proper to legislate in regard to this traffic. That point is acted on by all the legislatures in the land, and is acquiesced in by the people. It is assumed in all the laws which pertain to the importation of spirituous liquor; by all the statutes

which relate to "licensing" public houses to sell it; by all the enactments in the several States to regulate the sale.

We have not now the point to argue that it is right to make laws, in certain cases, *prohibiting* the sale. The laws now assume that it is right to *prohibit* the sale by large classes of the citizens, for the laws entrust the sale to a selected few, and restrain all others.

We have not now the point to argue that such a law as is proposed, amounting to an entire prohibition, would be, in any one of the States, conformable to the Constitution of the United States, for this point has been settled by the highest judicial authority in the land. In the celebrated "License cases," involving the constitutionality of laws passed by the States of Massachusetts, Rhode Island, and New Hampshire, for "discouraging the use of ardent spirits, by prohibiting their sale in small quantities, and without licenses previously granted by the State authorities," the constitutionality of those laws was affirmed, and the following opinions were expressed by the Justices on the general subject. See 5 *Howard's* Reports of Cases argued and adjudged in the Supreme Court of the United States, p. 504–633.

Chief Justice Taney said:—"If any State deems the retail and internal traffic in ardent spirits injurious to its citizens, and calculated to produce idleness, vice, or debauchery, I see nothing in the Constitution of the United States to prevent it from regulating or restraining the traffic, *or from prohibiting it altogether*, if it thinks proper."—5 *Howard*, 577.

Mr. Justice McLean said:—"A license to sell an article, foreign or domestic, as a merchant, or inn-keeper, or victualler, is a matter of police and revenue, *within the power of the State*."—5 *Howard*, 589. And again: "It is the settled construction of every regulation of commerce, that under the sanction of its general laws, no person can introduce into a community malignant diseases, or anything which contaminates its morals, or endangers its safety."—*Ibid.* "If the foreign article be injurious to the health or morals of the community, a State may, in the exercise of that great and comprehensive police power which lies at the foundation of its prosperity, *prohibit the sale of it*."—*Ibid*, 592. "No one can claim a license to retail spirits as a matter of right."—*Ibid*, 597.

Mr. Justice Catron said: "If the State has the power of restraint by licenses to any extent, she has the discretionary power to judge of its limits, and may go to the length of prohibiting sales altogether."—5 *Howard*, 611.

Mr. Justice Daniel said of imports that are cleared of all control of the government which permits their introduction: —"They are like all other property of the citizen, and should be equally the subjects of domestic regulation and taxation, whether owned by an importer or his vender, or may have been purchased by cargo, package, bale, piece, or yard, or by hogsheads, casks, or bottles."—5 *Howard*, 614. In answering the argument that the importer purchases the right to sell when he pays duties to the government, Mr. Daniel continues to say, "No such right as the one supposed is purchased by the importer, and no injury in any accurate sense, is inflicted on him by denying to him the power demanded. He has not purchased, and cannot purchase from the government that which it could not ensure to him, *a sale independently of the laws and policy of the States*."—*Ibid*, 616.

Mr. Justice Woodbury said: "After articles have come within the territorial limits of States, whether on land or water, the destruction itself of what constitutes disease and death, and the longer continuance of such articles within their limits, or the terms and conditions of their continuance, when conflicting with their legitimate police, or with their power over internal commerce, or with their right of taxation over all persons and property within their jurisdiction, seems one of the first principles of State sovereignty, and indispensable to public safety."—5 *Howard*, 630.

Mr. Justice Grier said: "It is not necessary to array the appalling statistics of misery, pauperism, and crime, which have their origin in the use and abuse of ardent spirits. The police power, which is exclusively in the State, is alone competent to the correction of these great evils, and *all measures of restraint or prohibition necessary to effect that purpose, are within the scope of that authority*. There is no conflict of power, or of legislation, as between the States and the United States; each is acting within its sphere, and for the public good, and if a loss of revenue should accrue to the United States from a diminished consumption of ardent spirits, *she will be a gainer a thousand fold in the health, wealth, and happiness of the people*."—5 *Howard*, 632. These opinions put

beyond question the constitutionality of the law which is asked for.

What is asked for, therefore, in this case, is not that there *should be* legislation on the subject, but that the legislation should be *right*. The principle now assumed in the legislation on the subject is, that an acknowledged evil, which if left to itself would only spread woe and ruin through a community, is to be *tolerated* and *regulated;* that a business always dangerous to the health, and morals, and souls of men, is to be *restrained*, but not *forbidden*. We ask *that it should be prohibited altogether.*

The principles in legislation to which I referred as bearing on public evils, are five in number.

1. First, society has a right *to protect itself.* I do not know that this would be called in question, for it is universally acted on; but the importance of the principle itself, and its connection with the point before us, demands that it should be well understood, and that its bearings should be clearly seen. It is important to understand that there is such a right in fact, and to see clearly to what it extends.

(*a*) In regard to the fact, it may be remarked, that it is inherent in the nature of a right that there should be the prerogative of self protection, or self defence, and that all societies, and all individuals, act on it.

God has a right to protect his own government, not to say himself, and is constantly doing it, by all his prohibitions of certain courses of conduct; by all the penalties affixed to his laws; by all the punishments which he brings on transgressors; by all that he does to overthrow and crush the enemies of himself and of his kingdom.

Man as an individual, or as the head of a family, has a right to protect himself or his family, by all the wisdom which he has; by all the strength, properly employed, which he possesses; by all the aid which he can secure from the magistrate under the operation of law; and by all his appeals to the God of truth and justice. There are arrangements everywhere to secure him in the protection of his rights, and he does no wrong if he avails himself of these to defend those rights against all who would invade them.

Society has a right to protect itself. The right is inherent in the organization. It is always acted on. If it were not so, the attempt to organize civil society would be a farce. In

all civil society it is *assumed* that this is so. Hence the enactment of laws; the affixing of penalties to laws; the institution of courts; the establishment of a police force; the infliction of fines and imprisonment; the cutting off of those who are dangerous, by capital punishment; the employment of a military force to suppress riot and rebellion; the resisting of foreign invaders, and the suppression of treason. All these proceed on the principle that society has a right to protect itself so as to secure the ends of the organization.

(*b*) But to what does the right extend? Clearly to every thing where injury or wrong would be done. In God's government it extends to every thing where his honor or his law is involved; in the case of man as an individual, or as the head of a family, to every thing where he or his family have *rights* which are invaded by others; in regard to society, to every thing which pertains to the public, and which affects the public good. "Let a man," says Blackstone, "be ever so abandoned in his principles, or vicious in his practice, provided he keeps his wickedness to himself, and does not offend against the rules of public decency, he is out of the reach of human laws. But if he makes his vices public, though they be such as seem principally to affect himself, (as drunkenness or the like) they then become, by the bad example they set, of pernicious effect to society; and therefore it is then the business of human laws to correct them."—i. 124.

As this principle is interpreted by society, it extends to every thing which would affect its good order, its safety, its prosperity, its existence:—a protection of society extended *in behalf* of all that would promote its welfare; a protection *against* all that would injure, endanger, or destroy it. It is a protection extended to the peaceful pursuits of industry; to the person and reputation of individuals; to all that contributes to good morals and order; to the rights of conscience; to life, liberty, and the pursuit of happiness:—it is a protection of the community *against* all which would invade it by force and arms; against all which would corrupt or weaken it; against all which would undermine the public morals; against all vices, as Blackstone specifies, which are of a public nature, and which tend by example to be of pernicious effects in society.

On these principles of self-protection, society legislates against lotteries, against gaming, against counterfeiting the

public coin, against drunkenness, against profaneness, against poisonous or corrupted drugs, against any employment that in its nature tends to endanger the public health, peace, or morals. No man, on this principle, is allowed to set up and prosecute a public business, however lucrative it may be, which will have either of these effects—for the public good is of more consequence than any private gain could be. If, for instance, a man should set up a *bakery* in this city, in which, by the infusion of a deleterious drug into his bread, he would endanger the public health, society would not hesitate a moment in regarding this as a proper subject of legislation, and would never dream of tolerating it, or taxing it, or regulating it, or licensing it. If from the bakeries of this city, bread of such a character should go forth for a single morning, and there was a general concert and understanding among the bakers to continue this practice as the regular line of their business—if there was not *law* enough in the community to put a stop to it, there would not be *patience* and *forbearance* enough to prevent a storm of public indignation that would in a day lay every such bakery in ruins. There are not as many bakeries in this city, as there are houses for selling intoxicating liquors.

2. I lay it down as a second principle in regard to legislation, that society should not by its laws *protect evil.* This perhaps is sufficiently clear from the remarks already made, but the importance of the principle in itself, and in the application which I intend to make of it, requires that it should be made a little more distinct and prominent. The position is, that the purpose of society in organizing a government, and the purpose of a government under such an organization, should not be *to protect evil in any form.* The law is made "for the lawless and disobedient; for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for those that defile themselves with mankind, for men-stealers, for liars, and for perjured persons," (1 Tim. i. 9,) and not to *protect* those who practice these vices, or to *protect* any thing which will give facility in practicing them. The true object of legislation, is to *prevent*, not to *protect* evil. God never instituted a government on the earth with a view to its throwing a protecting shield over vice and immorality; he has never commissioned men to sit in high places to accomplish

any such work. The end of government, so far as it bears on that point at all, is to suppress crime; to punish wrong-doers; to remove iniquity; to promote that which is just and true. And it matters not what the evil is nor how lucrative it may be made, nor how much capital may be invested in it, nor how much revenue may be derived from it, nor how many persons may have an interest in its continuance,—the business of the lawgiver is to suppress it, not to protect it; to bring it to as speedy an end as possible, not to become the panderer to it, or the patron of it. What would be thought of a government that should, under any pretext whatever, take under its protecting care, thieves, counterfeiters and burglars?

3. A third principle in regard to legislation is equally clear, and equally important. It is, that society should not undertake *to regulate evil by law*. Its business is to *remove it;* not to *regulate* it. This principle, also, would seem to be plain enough on its very announcement, but it bears so directly on the point before us that it is proper to dwell on it a moment longer. What would a government be that should undertake to regulate murder, arson, adultery, burglary, or theft? What would laws be that should "license" such crimes in any circumstances, and under any restrictions? What would a law be that should undertake to derive a revenue from the act of poisoning innocent children under suitable restraints and safeguards, or that should authorize the burning of a house or barn by night under proper checks, and with suitable security in regard to the good moral character of him who did it?

I admit that there have been times and countries in which the principle against which I am now speaking, *has* been regarded as a proper principle in legislation. Theft was tolerated and encouraged in Sparta when properly regulated. In France, at one time, it was regarded as proper that licentiousness should be taken under the protection of law, and should be licensed and regulated; and so gaming has been licensed and regulated; and so lotteries have been, and so horse-racing has been, and so bull-baiting, and cock-fighting, and brutal contests between man and man have been. You may find countries, I admit, where these things are still done; but the progress of the world is towards that point which I have laid down as a principle in all just legislation—that the object of law is not to *regulate* but to *remove* evil. We have applied this principle to lotteries, to horse-racing, and to gaming.

We have applied it to the crimes of arson, theft, murder, treason, dueling, adultery, and polygamy. We have practically applied it to the barbarous sports of the amphitheatre, to bull-baiting, and to open and disgraceful contests between man and man. But we have *not* applied it to all things. There is one great evil that still lingers among us, where the principle is adopted and acted on that it is to be regulated, not removed; that it is to be placed under suitable restraints, and made subservient to the purposes of government, by raising a revenue. This stands by itself, perhaps the solitary instance of this kind of legislation in our land. In all other cases the grand principle is adopted and acted on that no temporary benefit—no profitable investment of capital—no purpose of raising a revenue—would justify a legislative body in tolerating an evil, and regulating it by law. The doctrine which I am defending is, that this principle should be adopted in regard to *all* that is evil; that the great purpose of government is to remove it, not to patronize and regulate it.

4. I state as a fourth principle in regard to legislation, that society has a right to take efficient means to prevent or remove an evil. As an illustration of this, and as bearing on the point before us, I refer to what comes under the denomination of a *nuisance*. I intend to use the word nuisance not only in its proper *legal* signification, but in a large sense as extending to public morals, as well as to public comfort and convenience.

The propriety of this principle is so well settled in regard to what is properly and legally called a *nuisance*, that it is needless to attempt to argue it here. A "nuisance is that which annoys or gives trouble and vexation; that which is offensive or noxious. A *liar* is a nuisance to society."—*Webster's Dic.* It is a settled principle that a man may himself remove a private nuisance (3 *Blackstone*, 5), provided he causes no riot by it; a public nuisance is to be removed by proper process of law. What I am now saying is, that society has a right to make provision by law for the prevention or removal of all that can properly come under this name—no matter who is affected, or how much property is rendered worthless.

Nuisances or evils that individuals or society have a right to protect themselves against, are such things, as defined in the law books, as the following:—a man's building his house

so near to mine that his roof overhangs my roof; erecting a house or other building so near to mine that it obstructs my ancient lights and windows; keeping noisome animals so near to the house of another that the stench of them incommodes him, and makes the air unwholesome; a setting up and exercising an offensive trade—as a tanner's or a tallow-chandler's; erecting a smelting-house for lead so near to the land of another that the vapor and smoke kills his corn and grass, and damages his cattle. And so to stop or divert water that uses to run to another's meadow or mill, or to corrupt or poison a water course, by erecting a dye-house or lime pit for the use of trade in the upper part of the stream, is a nuisance which society has a right to abate.—3 *Blackstone*, 217, 218. "So clearly," says the great author of the Commentaries on the Laws of England, "does the law of England enforce that excellent rule of Gospel morality, of doing to others as we would they should do unto ourselves." And so the same great writer, in another place, says, "All disorderly inns, or ale-houses, bawdy-houses, gaming-houses, stage-plays unlicensed, booths and stages for rope-dancers, mountebanks, and the like, are public nuisances."—4 *Blacks.* 167. So lotteries have often been declared public nuisances, and have been suppressed by law as such; and so the selling of fire works and squibs, or throwing them about in the street, is a nuisance.—4 *Blacks.* 168. On these principles, our own Commentator on American law, says:—"The government may, by general regulations, interdict such uses of property as would create nuisances, and become dangerous to the lives, or health, or peace, or comfort of the citizens. Unwholesome trades, slaughter-houses, operations offensive to the senses, the deposit of powder, the building with combustible materials, and the burial of the dead, may be interdicted by law, in the midst of dense masses of population, on the general and rational principle, that every person ought so to use his property as not to injure his neighbors, and that private interest must be made subservient to the general interest of the community."—2 *Kent*, 340.

These, then, are nuisances that may be abated; these are uses of property that may be interdicted by law for the sake of the public health, peace, comfort. Private interest is to be sacrificed to public good, and society is to take care that property shall not be so used as to be detrimental to the

public happiness. This principle is of broad application in a community, and society acquiesces in it as just and equal. Law is not to protect any man who so uses his own property as to invade the rights, endanger the health, destroy the comfort, or peril the welfare of his neighbor or of society at large.

There are *moral* nuisances as well as *physical;* nuisances affecting the peace, the good order, the domestic virtues of a community, and all so much the worse, and so much the more dangerous, as the peace, the good order, the domestic virtues of a community are of more importance than its physical comforts; and if the one may be abated or removed, by so much the more may the other. A man has no more right to employ his property so that in all probability, and as the regular result of his business, it will destroy domestic comfort, reduce his neighbor to beggary, and bring upon him disease and death, or scatter discord and woe through a community, than he has to set up a tannery or a tallow chandlery in a neighborhood, or to obstruct my "ancient lights and windows;" and if society may extend its vigilance over the one, it may over the other.

The property that does the most mischief, either under the protection of law or without the protection of law; that does the most to increase the public burdens by making paupers and by multiplying crimes; that causes most estates to melt away, and that most diminishes the productive industry of the nation by indisposing or disabling men from labor; that produces the most wretched forms of bodily and mental suffering; that consigns most persons to the grave and to perdition, is that which is employed in the manufacture and sale of intoxicating drinks. All the property employed by tallow chandlers and tanners, and the makers or sellers of squibs, and by dyers, or in any other forms of nuisance, or that would be employed if there were no laws to prohibit it, and all the injury done to the prosperity or happiness of a community by employing property in such operations, is a nameless trifle compared with the evil done by the manufacture and sale of intoxicating drinks. It would be impossible to induce men by any protection which the law could give, to employ property so as to do as *much* mischief in any other way.

5. A fifth principle in regard to legislation is, that society has a right to prevent or remove an evil, by destroying private property, or rendering it *valueless*, if necessary.

This principle is recognized in a case where other property, or where life may be endangered, as in blowing up a house to stop the progress of a conflagration. It is recognized in the confiscation of goods in a contraband traffic. It is recognized in the case of damaged hides, or corrupted drugs, or tainted meat in the market, or the tools and implements of counterfeiters. "The acknowledged police power of a State," says Mr. Justice McLean (5 *Howard's Reports*, 589), "extends often to the destruction of property. A nuisance may be abated. Everything prejudicial to the health or morals of a city may be removed. Merchandise from a port where a contagious disease prevails, being liable to communicate disease, may be excluded; and in extreme cases it may be thrown into the sea."

The object in these last cases is to *put the property out of the way;* to prevent its doing evil; to dispose of it in such a *manner* that it shall not corrupt the health and the morals of a community. The right to destroy such property is a right inherent in society, and the owner of damaged hides, or corrupted drugs, or the dies and stamps used in counterfeiting the coin, can have no right to complain, even if his property is rendered worthless, or is destroyed. And, if the seller of corrupted drugs, or the owner of the dies and stamps of the counterfeiters *should* complain, and should assert that he had the right to use his property as he pleased, or if the owner of tainted meat in the market should assert that society had no right to dispose of his property, there would be but one voice and one feeling in an indignant and outraged community on account of a claim so monstrous. Moreover, if, instead of destroying such property, or in some other way putting it beyond the power of doing evil, any municipal body should authorize the business, though under certain restrictions, and should attempt to derive a revenue from it at the expense of the life and health of large numbers of its citizens, it would be an outrage on all legislation, and would excite the scorn and the abhorrence of the whole civilized world. Yet there is no property that so certainly and so uniformly works evil in a community as that which is employed in the manufacture and sale of intoxicating drinks; and all the capital on the face of the earth invested in damaged hides, and corrupted drugs, and tainted butcher's meat, and counterfeiter's tools, is

not doing an appreciable quantity of the mischief that is done by the property that is invested in this business.

These principles seem plain, and are such as are acted on in the ordinary course of legislation. Society could not exist, if they, all of them, or any one of them were denied; and, in ordinary matters, we all feel that in a case covered by these principles, we have a right to appeal to the interposition of the legislative power.

It remains, then, only to inquire whether they have a proper applicability to the immediate matter before us—the evils, the woes, the wrongs, the desolations of intemperance. And in reference to this, there are two inquiries.—(*a*) Why should we invoke the aid of legislation at all? and (*b*) Why, if legislation is necessary and proper, should the principles which have been laid down, lead to an entire prohibition of the traffic?

(*a*) The first of these inquiries is, why should we invoke the aid of legislation at all? That is, in other words, why should we not leave this, as we do other points of morals, and as we do religion, to the influence of argument and moral suasion, to the reason, the conscience, and the interest of mankind? This inquiry can be soon answered. I admit that argument and moral suasion; that appeals to the reason, the conscience, the self interest of men; appeals founded on the injury that intemperance does to individuals and to the community—to the bodies and the souls of men; appeals founded on the due regard to health, to happiness, and to salvation, *should* be plied on every hand; and I admit that much may be done by this, as there has been heretofore done, to stay the progress of this great evil in our land. I admit that in reference to large numbers of our fellow citizens, it has been, and it will be, all that is needed. But I wish to show you, in few words, why this is not *all* that is necessary, and why the temperance reformation can never be complete and triumphant except by that kind of legislation which I am advocating.

1. First, then, the State has *not* chosen to leave it to argument and moral suasion. It has chosen to *legislate on it.* It has felt that it would not be safe to leave it, as it does religion, and charity, to the conscience and the good feelings of mankind. It has felt that it would not be safe to leave it as it does religion, to God, and to his Providence and Spirit. It *has* legislated upon it. It authorizes the *sale.* It seeks to

regulate it. It attempts to derive a revenue from it—as it does *not* from damaged hides, and tainted meat, and corrupted drugs. We only ask, since the State will, and must, legislate on it, that it legislate in regard to this as it does to any other evil.

2. Secondly. You do not rely on argument and moral suasion in any similar case. Why not rely on moral suasion and appeals to the conscience in regard to lotteries? Why not continue to license them, and regulate them, and derive a revenue from them; and if, after every precaution, there are still evils in regard them, why not endeavor to check those evils by appeals to the consciences and the reason of the men engaged in selling lottery tickets? Why not pursue the same course in regard to gaming establishments, and to horse-racing, and bull-baiting; and if there are still evils in regard to them, seek to persuade the men engaged in these pursuits *not* to carry them too far; and if there are young men liable to be led astray, endeavor by moral suasion to induce them *not* to do that which the law allows? And why not extend the same principle to horse-stealing, and burglary, and arson, and rely on moral suasion in checking these evils? Yet, not one of these evils does an appreciable part of the mischief in our land which is done by the traffic in ardent spirits.

3. Thirdly. There is a class of men, and those most deeply interested in the matter, that you can never influence by moral suasion. There *is* a portion that you can. The conscientious you can. The men that truly fear God, you can. The men that ordinarily convene in a Christian house of worship, you can. Many young men you can. Many farmers, mechanics, professional men, you can. Many men engaged in the traffic, you can,—even when the traffic has been long continued, and is deemed respectable. I began my ministry in a place where there were twenty stores in which ardent spirits was sold, and where there were nineteen distilleries in which it was manufactured. In my youthful ardor I made an appeal to my people as well as I was able, on the subject. I had the happiness of seeing the traffic abandoned in eighteen of those stores, and of seeing seventeen of those distilleries cease to pour out the streams of demoralization and death on the community, through the influence of moral suasion. But after all that you can do in such a case, do you not know that there is a class of men in every community that you cannot

reach by moral suasion, and that must be restrained by law? They are men who enter no sanctuary; who place themselves aloof from argument; whose hearts are hard; whose consciences are seared; whose sole motive is gain; and who, if the moral part of the community abandon a business, will only drive it on themselves the faster. What are you to do with such men? Are you to protect them in their business against the general sense of the community? Are you to throw the shield of law over them, and sanction all that they do? Are you to license them, and derive a revenue from their business? Are you to make supplementary provisions to sustain all the paupers they will make, and to pay the costs of all the prosecutions for crimes that shall result from their employment? How are you to check, restrain, control, such men? Is it to be by moral suasion? All our acts of legislation answer, No. You may go far in the temperance reformation by moral suasion, but it has failed in removing the evil, and from the nature of the case, must always fail, just as any thing else would, while the State throws its protecting shield over the traffic; and while there are men, principled and unprincipled, who will take advantage of such protection, and resist your arguments, and soothe their consciences, in the plea that what they do is *legal.*

4. And fourthly, the existing legislation does not prevent the evil, nor can any legislation that proceeds on that principle prevent it. All such legislation must be ineffectual on any subject. It is a wrong principle to authorize any thing by law from which men are to be dissuaded by moral means; a wrong principle to bring the laws into conflict with those arguments which must be used to restrain men from vice and crime. I venture to affirm that all the laws ever made to prevent intemperance under the system of licensing persons to sell intoxicating drinks always have failed, and always will and must fail. Is any man restrained from becoming intemperate by the license law? Do not men drink just as much as they choose? Are there any fewer intemperate men in any community in virtue of those laws? Is it not for the interest of men who pay a revenue to the State for a license, to sell as much of their article of traffic as they can? Are they not authorized to do it to any extent, and to all persons, and to persons in all circumstances, and is there any thing in the nature of the case, or in their contract with the State, to prevent it?

Or if there is, can you prevent it? When a traveling merchant has paid a tax to the State for the privilege of selling his wares, does he not feel authorized to prosecute his business to any extent, and does he not feel that he has paid a consideration—an equivalent—to the commonwealth for this very privilege? Are not men *authorized* to sell ardent spirits, by a tavern license, and is not this the very thing for which it was granted? And what ground of appeal have you to such men as long as they can plead the sanction of the laws of the land, and the authority of the State? Let a father approach such a man, and remind him that his business is ruining his own son. That is an affair, he would say, of the State, and he has only, in the face of such an appeal, to show his license. Let a wife come to him with tears, and tell him of the woe and poverty and wretchedness that his business is introducing into her once happy home. He has only to exhibit his license. Let a neighbor remind him of the evils that intemperance does in a community, and entreat him for the love of God and humanity, to abandon the business. He has only to show his license. Let the ministers of religion plead, and let them set forth the awful consequences of that business on morals and religion—in time and in eternity, and he has only coolly to show his license. He is doing a business which is *legal—as* legal as the work of the farmer, the mechanic, the professional man. He throws off responsibility. He pleads the authority of the State, and shelters himself against all arguments, and all appeals, and all persuasions, under the broad shield of that protection. And I repeat therefore the declaration, that, considered as a restraint on intemperance, *the whole license system has failed, and must always fail.* Just as many men become intemperate as choose. No man is restrained from procuring the intoxicating cup. Intemperance in the land is under the solemn sanction of the laws.

(*b*) But why, if legislation is necessary and proper, should the principles laid down in this discourse lead to an entire prohibition of the traffic? I may now answer this question in a very summary way:—because society has a right to protect itself from one of the greatest—if not the very greatest, evils ever inflicted on humanity; because society should not protect such an evil by acts of legislation, or make that *legal* which good men are seeking to remove by moral means; because society should not attempt to *regulate* an evil, but should

seek to *remove* it; because society has a right to make use of all proper means to prevent or remove an evil; and because, if necessary, in doing this, it has a right to render property embarked in a particular business, worthless, or to destroy it. On these broad principles, I advocate the propriety of endeavoring to obtain the passage of such laws as shall effectual ly prohibit, under proper and effective penalties, this whole traffic. I start no metaphysical and abstract question, about its being a sin *per se* to drink wine, or brandy, or any other intoxicating drink. I look at the broad fact of the evil in the land, and say that an evil so great, *ought* to be restrained; that the principles of legislation applied to other subjects *ought* to be applied to this; and that there is no other conceivable evil that *would be* protected, patronized, shielded, regulated, as this is, in a civilized and Christian land.

It was ascertained some years since, and the statistics would be more dreadful now than they were then, that thirty thousand American citizens at least, died annually from intemperance; and that more than three hundred thousand of our people were intemperate in the proper sense of the word. It was ascertained that a very large proportion of these were young men—the bone and sinew of the republic—the hope of the Church, and of the State, and many of them connected with the best families of the land. It was ascertained that many of the whole number were taken from the bar, the medical profession, the pulpit—from mercantile and mechanical walks—where they might have been eminently useful. It was ascertained that they sustained all the most interesting relations of human life—as fathers, husbands, sons, and brothers. It was ascertained that the vice was usually accompanied with every other vice, and was the fruitful source of every kind of crime. It was ascertained—or there was strong reason to suspect—that among the number of the intemperate, were some thousands of females—sustaining the various relations of wife, mother, daughter, sister. It was ascertained, on the most diligent inquiries, that from three-fourths to nine-tenths of the prosecutions for crime sprang in some way out of intemperance, and that from three-fourths to nine-tenths of all the expense necessary to maintain the paupers in the community, sprang from the same source. It was declared by the great body of physicians, and as far as I know by all whose attention was called to the

subject, that there is no *nutriment* in alcoholic drinks; that they furnish no permanent strength to the body; that they are dangerous to health, and that on the tissues of the stomach they act like a slow poison, producing ultimate disease; that among the maladies produced is one of the most frightful forms of insanity; and that the regular effect of indulgence, however hardy the frame may be, will be ultimately, death. It was proclaimed by the ministers of religion that there is no other single cause that gives occasion for so much discipline in the church; that nothing stands so much in the way of the success of the gospel which they preach; and, as the physician made a statement about *the body*, so they proclaimed that nothing does so much effectually to destroy *the soul*. These and kindred truths were proclaimed through the land; and there were none to gainsay them—for it could not be done.

The people of the city and county of Philadelphia—and the same substantially is true all over the Commonwealth and the nation—pay for the expenses of the criminal courts, and for the almshouse, somewhere about three-fourths of the whole as a premium on intemperance, and as the result of the traffic in intoxicating drinks. The taxes to meet these expenses are paid by the sober, the temperate, the industrious, the pious. Our State derives a revenue of about one hundred thousand dollars annually from tavern licenses, a "penny wise and pound foolish" operation, for in the city and county of Philadelphia alone, the expenses of maintaining the poor made such by the business, and of prosecuting for the crimes produced by it, and of preventing disorder and riot caused by it, exceed by far all the revenue derived from this source in the whole Commonwealth.* This is unequal; it is

* The exact sum received in the city and county of Philadelphia for tavern licenses in the year 1851, was $66,302; the whole sum in the State was about $108,000. The expenses for prosecuting for crime, and for the support of pauperism, consequent on intemperance, in the city and county, was, for the same year, as accurately as it can be computed, $365,000. As showing the nature and the extent of the burdens resting on the community as the result of the license system, and the traffic in ardent spirits, it may be proper to present some statistics respecting the Philadelphia Almshouse—an institution that may be properly regarded as furnishing a *fair* illustration of the working of the present system throughout the land. It is taken from the report of the Guardians of the Poor:—"The number of cases treated in the Hospital, in the Blockley Almshouse, in 1851, was 5000. Intemperate, males 2,709, women 897; total 3,606, out of 5,000. There were also of mania-a-potu—with slight delirium, 343; do. with hallucination, 114; violent mania, 157:—total mania-a-potu,

wrong. It is a heavy and oppressive burden. It exists in reference to nothing else. It is worse than the "stamp act" and the tax on "tea." As a sober and industrious citizen, I cannot be required on any just principle to support the pauperism and crime made by the business of another; and yet there is not a licensed tavern, or an unlicensed tavern in the community—however low and vile—that does not make it necessary to tax the sober and the virtuous to meet the evils which are the regular result of its business.

Should an evil like this be protected by laws; should it be assumed that it is to continue to exist; should an attempt be made merely to regulate it; should it have the patronage of the State, and be made legal; should a virtuous community consent to be taxed to sustain it; should intelligent and pious men lend their countenance to it? Shall a man be restrained from setting up a slaughter-house, or a glue manufactory, or dye-works, at my door, and allowed to open a fountain that is certainly destined to corrupt the morals, and the peace of the neighborhood; that is to multiply crime and pauperism; that will ruin the bodies and the souls of men?

We shall be told, perhaps, that this is a free country, and that the proposed law is a restraint on freedom. Free it is; but not for every thing. It is not free to sell lottery-tickets, or to set up nuisances, or to counterfeit the coin, or to open houses avowedly of infamy.

We may be told that it is wrong to prevent men by law from drinking what they please. That is not the point:—it is that the State shall not authorize them to *manufacture* and *sell* what they please.

We may be told that it is impossible to carry the legislature for the passage of such a law. That will depend on the wishes of the State, for our legislators are the representatives of the people, and the people can do as they please.

We may be told that the people cannot be brought to such

614." Nearly four thousand persons supported at the public expense, in a single city and county, as the result of the traffic in ardent spirits, and more than six hundred afflicted with the most dreadful form of insanity that ever comes upon man:—a business, tolerated, protected, sustained by law, and requiring heavy taxes on the sober and industrious for its support! What other conceivable business is there that in a civilized and Christian land would be protected or tolerated, which would, in a single year, and every year, in a single county, dethrone the intellect in more than six hundred cases, and convert more than six hundred citizens into frightful maniacs?

a state as to demand the passage of such a law. That remains to be seen. It is not absolutely certain what would be the effect of a popular vote on the subject to-morrow, if the question were submitted to the people. Besides, it is to be assumed in this country that the people can be induced to demand the passage of any reasonable and just law, and that they can be prevailed on to send representatives that will do it. Moreover, it is supposed that there may be hundreds of intemperate men themselves who would vote for such a law—men who see the evil of their course, and their danger; men who desire to reform, but who have not strength to resist temptation, but who would feel that the brighter days of their early years would revisit them again, if the temptation were removed for ever from their reach.

We may be told that it would be impossible to execute such a law in our State, and especially in our great cities. That *may be;* but it is never to be *assumed* in this country that a law deliberately passed by the representatives of the people, and after it has been fairly before the minds of the people, cannot be executed. What law is there that has not been executed? What law is there that cannot be? The remedy for obnoxious laws in this land is not *resistance* but *change;* and it is always to be assumed by our legislators, and by the people, too, that a law *can* be executed, and that it *will* be executed, until the contrary is proved.

But it may be asked still, what if we fail; fail in getting the law; fail in its execution? I answer in the words of Lady Macbeth, "we *fail.*" So be it. We fail now. We fail in all our attempts to stop the progress of intemperance. We fail in moral suasion. We fail under the existing laws. We fail in all societies; by all appeals; by all arguments; by all methods of influencing the public mind; by all preaching and lecturing; by all parental counsel, and by all the portraying of the wide-spread evils of intemperance. In all these things we *fail*, while the law patronizes it; while the State legalizes it; while the statutes of the land authorize it—and in such efforts we must always fail—just as we would in banishing lotteries, or in closing gaming houses that are sanctioned by law. But suppose we *do* fail. The evil cannot easily be worse, and we shall have made one more effort to remove that great curse that has settled down on our land. But there is a God in heaven, and men in a righteous cause when they put their trust in Him, *do not ultimately fail.*

ARTICLES OF FAITH

WITH THE

COVENANT

OF THE

BAPTIST CHURCH OF CHRIST

IN

MANLIUS SQUARE.

L. A. MILLER,
PRINTER.

ARTICLES OF FAITH WITH THE COVENANT OF THE BAPTIST CHURCH OF CHRIST IN MANLIUS SQUARE.

ARTICLE 1. We believe in the existence of one *a* Infinite, Supreme, Allwise, Holy, Just, Merciful, Independent and unchangeable God; revealed in the Bible as Father, Word and Holy Spirit, equal in power and glory.

a Ps. 147, 5; Ps. 93, 1, 2; Rev 4, 8, Ps. 89, 14, Ps. 103, 1; Ps. 97, 9; James 1, 17; *b* John 5, 7; Matt. 28, 19, 1 Tim. 2, 3 and 3 16; Isa. 9, 6; Heb. 1, 8,

ARTICLE 2. We believe the Scriptures of the Old and New Testaments are given by inspiration of God; from which alone we can learn his will and our duty.

Ref. 2 Peter 1, 16—21; Heb. 1, 1, 2; 2 Tim. 3, 16, 17; Isa. 8, 20.

ARTICLE 3. *c* We believe that God by a holy and allwise Providence, does overrule all beings, creatures, things and events, according to his own purpose, and after the counsel of his own will; thereby securing his own declarative glory, and the complete happiness of all the obedient subjects of his moral kingdom; *d* and that his purposes and counsel perfectly harmo-

nize with the voluntary agency and accountability of mankind.

e Isa. 46, 9—11; Rom 9, 17—24; Rev. 4, 11; Ps. 76, 16; *d* Ez. 18, 23 and 32; 2 Peter 3, 9; John 3, 18—21; Acts 2. 23; Acts 4, 27—28.

ARTICLE 4. *e* We believe that God made man upright, capable of keeping the laws which he gave him; *f* but he transgressing, fell from this state of rectitude, and became "dead in trespasses and sins," and incurred the penalty of a law which is holy, just and good; *g* from which there is no deliverance but by Christ.

e Gen. 1, 27; Eccl. 7, 29; *f* Gen. 2, 15—17; Gen. 3, 1—19; Eph. 2, 1; Romans 5, 12; Gal. 3, 10; *g* Rom. 5, 11; Rom. 6, 23; Gal. 3, 13; Gal. 4, 4; Acts 4, 12.

ARTICLE 5. *h* Before the world began, God did of his own pleasure elect his church in Christ, and did predestinate them to the adoption of children by Jesus Christ; *i* who was set up from everlasting as a Mediator and Redeemer of his people; *j* and we believe that the merits of Christ are the only sure foundation of hope for ruined man, *k* and that all true believers in him are kept by the power of God, through faith unto salvation, ready to be revealed in the last time.

h Eph. 1, 4, 5, 6, 9, 11; Rom. 8, 29—30; John 15, 16 and 19; 1 Pet. 1, 2; Matt. 20, 16; John 17, 2, 6, 9, 12, 24; *i* Job 19, 25; *j* 1 Cor. 3, 11; Rom. 3, 25, 22, 26; Rom. 5, 19; Isa. 45, 24; Jer. 23, 6; *k* 1 Peter 1, 3, 5; 1 Cor. 1, 8, 9; Rom. 8, 31—39; John 14, 1—3; John 17, 20—21.

ARTICLE 6. *l* We believe that "Except a man be born again he cannot see the kingdom of God;" *m* and that the work of regeneration is effected by the power of the Holy Ghost.

l John 3, 3, 5, 7; Matt. 5, 8; *m* John 1, 13; John 3, 6; Eph. 1, 13—14; Eph. 2, 5, 6, 10; 2 Cor. 5, 17; Titus 3, 5; 1 Cor. 1, 22; Rom. 8, 9.

ARTICLE 7. *n* We believe in the resurrection of the dead, *o* and the general judgment; *p* that the wicked shall go away into everlasting punishment; *q* but the righteous into life eternal.

n Daniel 12, 2; Rev. 20, 12—13; John 5, 28—29; *o* Acts 24, 25; Acts 17, 31; 2 Cor. 5, 10: Eccl. 11, 9: *p* Matt. 25, 46; Mark 3, 29: Mark 16, 16: John 5, 29: *q* 1 Thess. 4, 16—17: Matt. 25, 46: Rom. 6, 23.

ARTICLE 8. *r* We believe that baptism and the Lord's Supper are *positive institutions of Christ*, *s* to be observed by the church until his second coming: *t* that believers are the only proper subjects of baptism, *u* and that baptism is immersion in the name of the Father, Son and Holy Ghost; and that those only are to be admitted to the Lord's table who have been regularly baptized on a profession of their faith, and who have a regular standing in a Gospel church.

r Matt. 28, 19—20; Luke 22, 19: Matthew 5, 19: *s* 1 Cor. 11, 25—26, *t* Mark 16, 16, Matthew 28, 20, Acts 2, 41—42, Acts 8, 12, 36, 37, Acts 10, 44—48, *u* See *any Greek Lexicon, word Baptizo, or Baptismos*, Matthew 3, 6, Acts 8, 36—39, Gal. 3, 27, Col. 2, 12, Hebrews 10, 22, Romans 6, 3—5, *v* Matthew 28, 20, Amos 3, 3, Matthew 26, 12, Acts 2, 42, 2 Thess. 3, 6, Hebrews 13, 10.

Article 9. *w* We believe that a Gospel church is subject to Christ as her only head and law-giver, and should be governed in all things by the word of God as her only charter and constitution; and that all matters of interest and discipline should be decided by a majority of the *brethren* present in church meeting; *y* not to the exclusion, however, of advisory counsel in difficult cases.

m Matthew 11, 27, Matthew 28, 18, Eph. 1, 22, Eph. 5, 23—24, John 14, 15—21, Revelations 2 and 3 chap. Matt. 8, 15, 17, 1 Cor. 5, 1—5, 2 Cor. 2, 5—11, 1 Cor. 5, 24, *y* Proverbs 11, 14.

Article 10. *z* We believe it is the duty of ministers to give themselves wholly to the work assigned them by the head of the church; *a* and that churches should see that they are righteously rewarded for their arduous labors.

z 2 Timothy 2, 15 and 4, 1, 2, 1 Timothy 4, 12—16, *a* Matthew 10, 11, Luke 10, 7, 1 Corinthians 9, 6—14, 2 Corinthians 11, 8, 1 Timothy 5, 17—18.

Article 11. *b* We believe it is the duty of all the members of the church to bear their proportion of her expenses; and to contribute to the relief of the poor as their providential exigencies may require.

b 2 Corinthians 8 chap. 9, 1, 5, 6, *c* 1 Corinthians 5, 11, 6, 10, Ephesians 5, 3, 2 Peter 2, 14, Isaiah 57, 17, James 2, 13—17, 1 John 3, 17—18.

Article 12. *d* We believe the first day of the week should be kept holy as the Christian Sabbath; on which all recreation should be

avoided, and all worldly business laid aside, except such as is of necessity or mercy; and that the time should be employed in Public Worship, Religious Instruction and private Devotion as Providence may direct.

d Isaiah 56, 2—8, Isaiah 58, 13—14, Acts 13, 42—44 and 16, 13, Hebrews 4, 9—10 and 10, 25.

ARTICLE 13. *e* We believe it is the duty of heads of families, to read the Holy Scriptures and pray with their families daily; *f* to teach them the principles, and urge upon them the practice of Christ's religion, *g* and to prudently restrain them from the vices of the age.

e Jeremiah 10, 25, Daniel 6, 10, Coll. 4, 1—2, 1 Thess. 5, 17, Gal. 6, 18. *f* Deut. 6, 6—7, and 11, 18—21, Ephesians 6, 4, *g* 1 Samuel 3, 12—13.

CHURCH COVENANT.

We do now in the presence of God, angels and men, without any known reserve, devote ourselves to God; choosing him as our guide and portion forever; promising most solemnly to make his word the rule of our faith and practice; to observe all the commands and institutions enjoined on us therein as far as we shall understand them; to take heed to ourselves, abstaining from, and watching against, all covetousness, fraud, idleness, foolish jesting, revenge and evil speaking, with whatsoever is unbecoming the Christian profession; to maintain a

faithful watchcare over each other, and a regular discipline, to provoke each other to love and good works, and to submit to the law of Christ in the discipline of His house; to perform the duties contemplated in our Articles of Faith and the Holy Scriptures, such as religiously observing the Christian Sabbath—attending public worship with our families statedly and in season—secret and family prayer and the religious instruction of our families—warning them to shun the ways of sin and persuading them to pursue the ways of holiness—to attend all the meetings duly appointed by the church if Divine Providence will permit—to maintain free and joint communion with our brethren at the Lord's table—and to seek the prosperity of this church and of the Redeemer's Kingdom in general, wherever we may be, so long as we live. All which we engage to perform through Divine assistance, humbly trusting in the merits of the Glorious Redeemer for the pardon of all our sins, and in the indwelling of the Holy Spirit to sanctify and enable us to persevere in holiness to the coming of our Lord and Saviour Jesus Christ; to whom be glory forever and ever, Amen and Amen.

SERMON

ON THE

DEATH OF THE REV. JOHN FLETCHER,

BY THE REV. JOHN WESLEY.

"Mark the perfect man, and behold the upright; for the end of that man is peace," Psa. xxxvii, 37.

In the preceding verses taken together with this, there is a beautiful contrast between the death of a wicked and that of a good man. "I myself," says the psalmist, "have seen the ungodly in great power, and flourishing like a green bay tree. I went by, and, lo! he was gone: I sought him, but his place could nowhere be found." Dost thou desire to be found happy, both in life and in death? Then "keep innocency, and take heed unto the thing that is right; for that shall bring a man peace at the last." The words are rendered in the new translation with far more force and elegance: "Mark the perfect man, and behold the upright, for the end of that man is peace." It is not improbable that David, while he uttered these words, had a particular instance before his eyes. Such an instance was that of the great and good man whom God has not long ago taken to himself.

In discoursing on these words, I purpose, first, briefly to inquire, Who is the person here spoken of, "the perfect, the upright man?" I will endeavour, secondly, to explain the promise, "That shall bring a man peace at the last;" or, as it is expressed in the other version, "The end of that man is peace." I will, then, with the Divine assistance, show a little more at large in how glorious a manner this was fulfilled in the end of that "perfect and upright man," who has been lately removed from us.

I. 1. I am, first, briefly to inquire, Who is the person that is here spoken of, "the upright and perfect man?"

In speaking on this head, I shall not endeavour to describe the character of an upright Jew, such as David himself was; or any of those holy men that lived under the Mosaic dispensation. It more nearly imports us to consider such an upright man as are those that live under the Christian dispensation, such as have lived and died since "life and immortality have been brought to light by the Gospel."

2. In this sense he is a perfect and upright man who believes in the name of the Son of God: he is one in whom it hath pleased the Father to reveal tke Son of his love; and who, consequently, is able to declare, "The life that I now live, I live by faith in the Son of God, who loved me, and gave himself for me." He is one that finds "the Spirit of God witnessing with his spirit, that he is a child of God:" and unto whom "Jesus Christ is made of God, wisdom, and righteousness, and sanctification, and redemption."

3. This faith will, undoubtedly, "work by love." Accordingly, every Christian believer has "the love of God shed abroad in his heart, by the Holy Ghost which is given unto him." And loving God, he loves his brother also: his good will extends to every child of man. By this, as well as by the fruits of love, lowliness, meekness, and resignation, he shows that there is the same "mind in him which was in Christ Jesus."

4. As to his outward behaviour, the upright Christian believer is blameless and irreproachable. He is holy, as Christ that hath called him is holy, in all manner of conversation: ever labouring to have a conscience void of offence toward God and toward man. He not only avoids all outward sin, but "abstains from all appearance of evil." He steadily walks in all the public and private ordinances of the Lord blameless. He is zealous of good works; as he hath time, doing good, in every kind and degree, to all men. And in the whole course of his life he pursues one invariable rule, whether he eat or drink, or whatever he does, to do all to the glory of God.

II. And surely "the end of that man is peace:" the meaning of which words we are now, in the second place, to consider.

I do not conceive this immediately to refer to that glo-

rious peace which is prepared for him in the presence of God to all eternity; but rather to that which he will enjoy in the present world before his spirit returns to God that gave it. Neither does it seem directly to refer to outward peace, or deliverance from outward trouble: although it is true many good men, who had been long buffeted by adversity, and troubled on every side, have experienced an entire deliverance from it, and enjoyed a remarkable calm before they went hence. But this seems chiefly to refer to inward peace, even that "peace of God which passeth all understanding." Therefore, it is no wonder that it cannot be fully and adequately expressed in human language. We can only say it is an unspeakable calmness and serenity of spirit, a tranquillity in the blood of Christ, which keeps the souls of believers, in their latest hour, even as a garrison keeps a city; which keeps not only their hearts, all their passions and affections, but also their minds, the motions of their understanding and imagination, and all the workings of their reason, in Christ Jesus. This peace they have experienced in a higher or lower degree (supposing they continued in the faith) from the time they first found redemption in the blood of Jesus, even the forgiveness of sins. But when they have nearly finished their course, it generally flows as a river, even in such a degree as it had not entered into their hearts to conceive. A remarkable instance of this, out of a thousand, occurred many years ago. Enoch Williams, one of the first of our preachers that was stationed at Cork, (who had received this peace when he was eleven years old, and had never lost it for an hour,) after he had rejoiced in God with joy unspeakable during the whole course of his illness, was too much exhausted to speak many words, but just said, "Peace! peace!" and died.

III. So was the Scripture fulfilled. But it was far more gloriously fulfilled in that late eminent servant of God; as will appear if we consider a few circumstances, first of his life, and secondly of his triumphant death.

1. Indeed we have, as yet, but a very imperfect knowledge of his life. We know little more of his early years, than that he was from his infancy so remarkably regardless of food, that he would scarce take enough to sustain life; and that he had always much of the fear of God

and a real sense of religion. He was born September 12, in the year 1729, at Nyon, in Switzerland, of a very reputable family. He went through the usual course of academical studies in the university of Geneva. One of his uncles, who was, at that time, a general officer in the imperial service, then invited him into the same service, promising to procure him a commission. But just as he came into Germany the war was at an end. Being so far on his way, he was then invited into Holland by another uncle, who had, a little before, been desired, by a correspondent in England, to procure a tutor for a gentleman's sons. He asked Mr. Fletcher whether he were willing to go into England, and undertake this office. He consented, and accordingly went over to England, and took the care of Mr. Hill's two sons, at Tern Hall, in Shropshire: and he continued in that office till the young gentlemen went to the university.

2. When Mr. Hill went to London, to attend the parliament, he took his lady and Mr. Fletcher with him. While they were dining at St. Alban's he walked out into the town, but did not return till the coach was set out for London. However, a saddle horse being left, he came after, and overtook them the same evening. Mrs. Hill asking him why he stayed behind, he said, "I was walking through the market place, and I heard a poor old woman talk so sweetly of Jesus Christ, that I knew not how the time passed away." "I will be hanged," said Mrs. Hill, "if our tutor does not turn Methodist by and by!" "Methodist, madam," said he, "pray what is that?" She replied, "Why, the Methodists are a people that do nothing but pray. They are praying all day and all night." "Are they?" said he; "then with the help of God I will find them out if they be above ground." He did, not long after, find them out, and had his desire, being admitted into the society. While he was in town he met in Mr. Edwards' class, and lost no opportunity of meeting. And he retained a peculiar regard for Mr. Edwards to the day of his death.

3. It was not long before he was pressed in spirit to call sinners to repentance. Seeing the world all around him lying in wickedness, he found an earnest desire

"To pluck poor brands out of the fire,
To snatch them from the verge of hell."

And though he was yet far from being perfect in the English tongue, particularly with regard to the pronunciation of it, yet the earnestness with which he spake, seldom to be seen in England, and the unspeakably tender affection which breathed in every word and gesture to poor, lost sinners, made so deep an impression on all that heard, that very few went away empty.

4. About the year 1753 (being now of a sufficient age) he was ordained deacon and priest, and soon after presented to the little living of Madeley, in Shropshire. This he had frequently said was the only living which he ever desired to have. He was ordained at Whitehall, and the same day, being informed that I had no one to assist me at West-street chapel, he came away as soon as ever the ordination was over, and assisted me in the administration of the Lord's Supper. And he was now doubly diligent in preaching, not only in the chapels of West-street and Spitalfields, but wherever the providence of God opened a door to proclaim the everlasting Gospel. This he did frequently in French, (as well as in English,) of which all judges allowed him to be a complete master.

5. Hence he removed into the vicarage house at Madeley. Here he was fully employed among his parishioners, both in the town and in Madeley Wood, a mile or two from it; a place much resembling Kingswood,—almost wholly inhabited by poor colliers, and their numerous families. These forlorn ones (little wiser than the beasts that perish) he took great pains to reform and instruct. And they are now as judicious and as well behaved a people as most of their station in the three kingdoms.

6. But some time after he was prevailed upon by the countess of Huntingdon occasionally to quit his beloved retreat, and visit Wales, in order to superintend her school at Trevecka. This he did, with all his power instructing the young men chiefly in experimental and practical divinity; till he received a letter from the countess, in which her ladyship declared that all who did not absolutely renounce those eight propositions which

were contained in the minutes of the conference for 1770, must immediately leave her house. Mr. Fletcher was exceedingly surprised at this peremptory declaration. He spent the next day in fasting and prayer, and in the evening wrote to her ladyship, that he not only could not utterly renounce, but must entirely approve of all those eight propositions, and therefore had obeyed her order, by leaving her house, and returning to his own at Madeley. A little after this the circular letter appeared, signed by Mr. Shirley, summoning all that feared God in England to meet together at Bristol at the time of the Methodist conference, "in order to bear testimony against the dreadful heresy contained in the minutes of the preceding conference."

7. That circular letter was the happy occasion of his writing those excellent *Checks to Antinomianism*, in which one knows not which to admire most, the purity of the language, (such as a foreigner scarcely ever wrote before,) the strength and clearness of the argument, or the mildness and sweetness of the spirit which breathes throughout the whole. Insomuch, that I nothing wonder at a clergyman that was resolved never to part with his dear decrees, who, being pressed to read them, replied, "No, I will never read Mr. Fletcher's writings; for if I did, I should be of his mind." He now, likewise, wrote several other valuable tracts. Meantime, he was more abundant in his ministerial labours, both in public and private, visiting his whole parish, early and late, in all weathers, regarding neither heat nor cold, rain nor snow, whether he was on horseback or on foot. But this insensibly weakened his constitution, and sapped the foundation of his health; which was still more effectually done by his intense and uninterrupted studies; at which he frequently continued, with scarce any intermission, fourteen, fifteen, or sixteen hours in a day. Meantime, he did not allow himself necessary food: he seldom took any regular meals, unless he had company: but twice or thrice in four and twenty hours ate some bread and cheese, or fruit: instead of which he took a draught of milk, and then wrote again.

8. Being informed that his health was greatly impaired, I judged nothing was so likely to restore it as a long

journey. So I proposed his taking a journey with me into Scotland, to which he willingly consented. We set out in spring, and after travelling eleven or twelve hundred miles, returned to London in autumn. I verily believe had he travelled with me a few months longer he would have quite recovered his health. But being stopped by his friends, he quickly relapsed, and fell into a true pulmonary consumption.

9. But this sickness was not unto death. It was only sent that the glory of the Lord might appear. For upward of four months he resided at Newington, and was visited by persons of all ranks. And they all marvelled at the grace of God that was in him. In all his pain no complaint came out of his mouth: but his every breath was spent either in praising God, or exhorting and comforting his neighbour.

10. When nothing else availed, he was advised to take a journey by sea and by land into his own country. He did this in company with Mr. Ireland, a well tried and faithful friend, who loved him as a brother, and thought no pains ill bestowed if he could preserve so valuable a life. He remained partly in the south of France, and partly in his own country, upward of three years, and was a blessing to all who were around about him. Being much recovered, in the summer of 1781 he returned in good health to Madeley.

11. In the month of November of that year, with the full approbation of all his friends, he married Miss Bosanquet: of whom, as she is still alive, I say no more at present than that she was the only person in England whom I judged to be worthy of Mr. Fletcher. By her tender and judicious care his health was confirmed more and more. And I am firmly convinced that had he used this health in travelling all over the kingdom five, or six, or seven months every year, (for which never was man more eminently qualified; no, not Mr. Whitefield himself,) he would have done more good than any other man in England. I cannot doubt but this would have been the more excellent way. However, though he did not accept of this honour, he did abundance of good in that narrower sphere of action which he chose; and was a pattern well worthy the imitation of all the parochial ministers in the kingdom.

12. His manner of life during the time that he and his wife lived together, it may be most satisfactory to give in her own words:—

"It is no little grief to me that my dearly beloved husband has left no account of himself in writing. And I am not able to give many particulars of a life the most angelical I have ever known.

"He was born at Nyon, in the canton of Berne, in Switzerland. In his infancy he discovered a lively genius and great tenderness of heart. One day, having offended his father, who threatened to correct him, he kept himself at a distance in the garden, till, seeing his father approach, and fearing his anger would be renewed by the sight of him, he ran away. But he was presently struck with deep remorse, thinking, 'What! do I run away from my father? What a wicked wretch! It may be I may live to grow up and have a son that will run away from me!' And it was some years before the impression of sorrow then made upon him wore off.

"When he was about seven years old he was reproved by his nurse maid, saying, 'You are a naughty boy, and the devil takes all such.' After he was in bed he began to reflect on her words; his heart smote him, and he said, 'I am a naughty boy, and perhaps God will let the devil fetch me away.' He got upon the bed, and for a considerable time wrestled with God in prayer, till he felt such a sense of the love of God as made him quite easy.

[Part of the next paragraph I omit, being nearly the same with what I inserted before.]

"When he entered Mr. Hill's family he did not know Christ in his heart. One Sunday evening, as he was writing some music, the servant came in to make up the fire, and, looking at him, said, 'Sir, I am very sorry to see you so employed on the Lord's day.' He immediately put away his music, and, from that hour, became a strict observer of that holy day.

"Not long after he met with a person who asked him to go with her and hear the Methodists. He readily consented. The more he heard the more uneasy he grew: and, doubling his diligence, he hoped by *doing much* to render himself acceptable to God: till, one day, hearing Mr. Green, he was convinced he did not know what true

faith was. This occasioned many reflections in his mind. 'Is it possible (said he) that I who have made divinity my study, and have received the *premium of piety* (so called, from the university) for my writings on Divine subjects; that I should still be so ignorant as not to know what faith is?' But the more he examined the more he was convinced: then sin revived, and hope died away. He now sought by the most rigorous austerities to conquer an evil nature, and bring heaven-born peace into his soul. But the more he struggled, the more he was convinced that all his fallen soul was sin, and that nothing but a revelation of the love of Jesus could make him a Christian. For this he groaned with unwearied assiduity: till one day, after much wrestling with God, lying prostrate on his face before the throne, he felt the application of the blood of Jesus. Now his bonds were broken, and his free soul began to breathe a pure air. Sin was beneath his feet, and he could triumph in the Lord, the God of his salvation.

"From this time he walked valiantly in the ways of God; and thinking he had not leisure enough in the day, he made it a constant rule to sit up two nights in a week for reading, prayer, and meditation, in order to sink deeper into that communion with God which was become his soul's delight. Meantime he took only vegetable food, and for above six months lived wholly on bread, with milk and water.

"Notwithstanding the nights he sat up, he made it a rule never to sleep as long as he could possibly keep awake. For this purpose he always took a candle and book to bed with him. But one night, being overcome of sleep, before he had put out the candle, he dreamed his curtains, pillow, and cap were on fire, without doing him any harm. And so it was. In the morning part of his curtains, pillow, and cap, were burned; but not a hair of his head was singed. So did God give his angels charge over him!

"Some time after he was favoured with a particular manifestation of the love of God: so powerful, that it appeared to him as if body and soul would be separated. Now all his desires centred in one, that of devoting himself to the service of his precious Master. This he

thought he could do best by entering into orders. God made his way plain, and he soon after settled in Madeley. He received this parish as from the immediate hand of God, and unweariedly laboured therein, and in the adjacent places, till he had spent himself in his Master's service, and was ripening fast for glory. Much opposition he met with for many years, and often his life was in danger. Sometimes he was inwardly constrained to warn obstinate sinners that, if they did not repent, the hand of God would cut them off. And the event proved the truth of the prediction. But, notwithstanding all their opposition, many were the seals of his ministry.

"He had an earnest desire that the pure Gospel should remain among his people after he was taken away. For this purpose he surmounted great difficulties in building the house in Madeley Wood. He had not only saved for it the last farthing he had, but when he was abroad proposed to let the vicarage house, (designing at his return to live in a little cottage near it,) and appropriate the rent of it for clearing that house.

"Since the time I had the honour and happiness of living with him, every day made me more sensible of the mighty work of the Spirit upon him. The fruits of this were manifest in all his life and conversation, but in nothing more than in his meekness and humility. It was a meekness which no affront could move; an humility which loved to be unknown, forgotten, and despised.* How hard it is to find an eminent person who loves an equal! But his delight was in preferring others to himself. It appeared so natural in him, that it seemed as his meat to set every one before himself. He spoke not of the fault of an absent person but when necessary, and then with the utmost caution. He made no account of his own labours, and perhaps carried to an extreme his dislike of hearing them mentioned.

"Patience is the daughter of humility. In him it discovered itself in a manner which I wish I could either describe or imitate. It produced in him a ready mind to embrace every cross with alacrity and pleasure. And for the good of his neighbour (the poor in particular) nothing seemed hard, nothing wearisome. When I have been

* I think this was going to an extreme.

grieved to call him out of his study, from his closet work, two or three times in an hour, he would answer, 'O my dear, never think of that: it matters not what we do, so we are always ready to meet the will of God: it is only conformity to this which makes any employment excellent.'

"He had a singular love for the lambs of the flock, the children, and applied himself with the greatest diligence to their instruction, for which he had a peculiar gift: and this populous parish found him full exercise for it. The poorest met with the same attention from him as the rich. For their sakes he almost grudged himself necessaries, and often expressed a pain in using them while any of his parish wanted them.

"But, while I mention his meekness and love, let me not forget the peculiar favour of his Master in giving him the most firm and resolute *courage*. In reproving sin and open sinners he was a *son of thunder*, and regarded neither fear nor favour when he had a message from God to deliver.

"With respect to his communion with God, it is much to be lamented that we have no account of it from his own pen. But thus far I can say, it was his constant care to keep an uninterrupted sense of the Divine presence. In order to this he was slow of speech, and had the exactest government of his words. To this he was so inwardly attentive, as sometimes to appear stupid to those who knew him not; though few conversed in a more lively manner when he judged it would be for the glory of God. It was his continued endeavour to draw up his own and every other spirit to an immediate intercourse with God. And all his intercourse with me was so mingled with prayer and praise, that every employment and every meal was as it were perfumed therewith. He often said, 'It is a little thing so to hang upon God by faith as to feel no departure from him; but I want to be filled with the fulness of his Spirit.' 'I feel,' said he, 'sometimes such gleams of light, as it were wafts of heavenly air, as seem ready to take my soul with them to glory.' A little before his last illness, when the fever began to rage among us, he preached a sermon on the duty of visiting the sick, wherein he said, 'What do you fear?

Are you afraid of catching the distemper and dying? O fear it no more! What an honour to die in your Master's work! If permitted to me, I should account it a singular favour!' In his former illness he wrote thus: 'I calmly wait in unshaken resignation for the full salvation of God: ready to venture on his faithful love and on the sure mercies of David. His time is best, and is my time: death has lost its sting. And I bless God I know not what hurry of spirits is, or unbelieving fears.'

"For some months past he scarcely ever lay down or rose up without these words in his mouth:—

'I nothing have, I nothing am,
My treasure's in the bleeding Lamb,
Both now and evermore.'

"In one of his letters which he wrote some time since to his dear people at Madeley, some of his words are, 'I leave this blessed island for awhile; but I trust I shall never leave the kingdom of God,—the shadow of Christ's cross,—the clefts of the Rock, smitten and pierced for us. There I meet you in spirit: thence I trust I shall joyfully leap into the ocean of eternity, to go and join those ministering spirits who wait on the heirs of salvation. And if I am no more allowed to minister to you on earth, I rejoice at the thought that I shall perhaps be allowed to accompany the angels, who, if you abide in the faith, will be commissioned to carry you into Abraham's bosom.'

"The thought enlivens my faith! Lord, give me to walk in his steps! Then shall I see him again, and my heart shall rejoice, and we shall eternally behold the Lamb together. Faith brings near the welcome moment! And now he beckons me away, and Jesus bids me come!"

I know not that any thing can or need be added to this but Mrs. Fletcher's account of his death, which follows also in her own words:—

"For some time before his late illness he was particularly penetrated with the nearness of eternity. There was scarcely an hour in which he was not calling upon us to drop every thought and every care, that we might attend to nothing but drinking deeper into God. We spent much time in wrestling with God, and were led in

a peculiar manner to abandon our whole selves into the hands of God, to do or suffer whatever was pleasing to him.

"On Thursday, August 4, he was employed in the work of God from three in the afternoon till nine at night. When he came home he said, 'I have taken cold.' On Friday and Saturday he was not well, but seemed uncommonly drawn out in prayer. On Saturday night his fever appeared very strong. I begged him not to go to church in the morning; but he told me 'it was the will of the Lord;' in which case I never dared to persuade. In reading prayers he almost fainted away. I got through the crowd, and entreated him to come out of the desk. But he let me and others know, in his sweet manner, that we were not to interrupt the order of God. I then retired to my pew, where all around me were in tears. When he was a little refreshed by the windows being opened, he went on with a strength and recollection that surprised us all.

"After sermon he went to the communion table with these words: 'I am going to throw myself under the wings of the cherubim before the mercy seat.' The service held till near two. Sometimes he could scarcely stand, and was often obliged to stop. The people were deeply affected: weeping was on every side. Gracious Lord! how was it my soul was kept so calm in the midst of the most tender feelings! Notwithstanding his extreme weakness he gave out several verses of hymns and lively sentences of exhortation. When service was over we hurried him to bed, where he immediately fainted away. He afterward dropped into a sleep for some time, and on waking, cried out with a pleasant smile, 'Now, my dear, thou seest I am no worse for doing the Lord's work: he never fails me when I trust in him.' Having got a little dinner, he dozed most of the evening, now and then waking full of the praises of God. At night his fever returned, though not violent, but his strength decreased amazingly. On Monday and Tuesday we had a little paradise together: he lay on a couch in the study, and though often changing posture, was sweetly pleasant, and frequently slept a good while. When awake he delighted in hearing me read hymns and tracts on faith and love.

His words were all animating, and his patience beyond expression. When he had any nauseous medicines to take, he seemed to enjoy the cross, according to a word he used often to repeat, that we are to seek a perfect conformity to the will of God, and leave him to give us what comfort he sees good. I asked him whether he had any advice to leave me if he should be taken from me. He replied, 'I have nothing particular to say; the Lord will open all before thee.' I said, 'Have you any conviction that God is about to take you?' He said, 'No, not in particular; only I always see death so inexpressibly near, that we both seem to stand on the verge of eternity.' While he slept a little, I besought the Lord, if it were his good pleasure, to spare him to me a little longer; but my prayer seemed to have no wings, and I could not help mingling continually therewith, 'Lord, give me perfect resignation.' This uncertainty made me tremble, lest God was going to put into my hand the bitter cup with which he lately threatened my husband. Some weeks before I myself was ill of the fever. My husband then felt the whole parting scene, and struggled for perfect resignation. He said, 'O Polly, shall I ever see the day when thou must be carried out to be buried! How will the little things which thy tender care has prepared for me in every part of the house, how will they wound and distress me! How is it? I think I feel jealousy! I am jealous of the worms. I seem to shrink at giving my dear Polly to the worms!'

"Now all these reflections returned upon my heart with the weight of a millstone. I cried to the Lord, and those words were deeply impressed on my spirits, 'Where I am, there shall my servants be, that they may behold my glory.' This promise was full of comfort to my soul. I saw that in Christ's immediate presence was our home, and that we should find our reunion in being deeply centred in him. I received it as a fresh marriage for eternity. As such I trust for ever to hold it. All that day, whenever I thought on that expression, *to behold my glory*, it seemed to wipe away every tear, and was as the ring whereby we were joined anew.

"Awaking some time after, he said, 'Polly, I have been thinking it was Israel's fault that they asked for *signs*. We will not do so; but abandoning our whole selves into

the hands of God, we will lie patiently before him, assured that he will do all things well.'

"'My dear love,' said I, 'if ever I have done or said any thing to grieve thee, how will the remembrance wound my heart shouldst thou be taken from me!'

"He entreated and charged me, with inexpressible tenderness, not to allow the thought, declaring his thankfulness for our union, in a variety of words, written on my heart as with the adamantine pen of friendship.

"On Wednesday, after groaning all day under the weight of the power of God, he told me he had received such a manifestation of the full meaning of those words, 'God is love,' as he could never be able to tell. 'It fills me,' said he, 'every moment. O Polly, my dear Polly, God is love. Shout, shout aloud! I want a gust of praise to go to the ends of the earth. But it seems as if I could not speak much longer. Let us fix on a sign between ourselves, (tapping me twice with his finger,) now I mean 'God is love.' And we will draw each other into God. Observe! By this we will draw each other into God.'

"Sally coming in, he cried out, 'O Sally, God is love. Shout both of you: I want to hear you shout his praise.' All this time the medical friend who diligently attended him hoped he was in no danger, as he had no bad headache, much sleep, without the least delirium, and an almost regular pulse. So was the disease, though commissioned to take his life, restrained by the power of God.

"On Thursday his speech began to fail. While he was able he spoke to all that came in his way. Hearing that a stranger was in the house, he ordered her to be called up, though uttering two sentences almost made him faint. To his friendly doctor he would not be silent while he had any power of speech. After saying, 'O sir, you take too much thought for my body: give me leave to take thought for your soul.' When I could scarcely understand any thing he said, I spoke these words, 'God is love.' Instantly, as if all his powers were awakened, he broke out in a rapture, 'God is love! love! O for that gust of praise I want to sound!' Here his voice again failed. He suffered many ways; but with such patience as none but those then present can conceive. If I named his sufferings, he would smile and make the sign.

"On Friday, finding his body covered with spots, I felt a sword pierce through my soul. As I was kneeling by his side, with my hand in his, entreating the Lord to be with us in this tremendous hour, he strove to say many things, but could not: pressing my hand, and often repeating the sign. At last he breathed out, 'Head of the Church, be head to my wife!' When for a few moments I was forced to leave him, Sally said to him, 'My dear master, do you know me?' He replied, 'Sally, God will put his right hand under you.' She added, 'O my dear master, should you be taken away, what a disconsolate creature will my poor dear mistress be!' He replied, 'God will be her all in all.' He had always delighted much in these words:—

'Jesus' blood through earth and skies,
Mercy, free, boundless mercy cries.'

Whenever I repeated them to him, he would answer, *Boundless! boundless! boundless!* He now added, though with great difficulty,

'Mercy's full power I *soon* shall prove,
Loved with an everlasting love.'

"On Saturday afternoon his fever seemed quite off, and a few friends standing near his bed, he reached his hand to each, and looking on a minister, said, 'Are you ready to assist to-morrow?' His recollection surprised us, as the day of the week had not been named in his room. Many believed he would recover: and one said, 'Do you think the Lord will raise you up?' He strove to answer, saying, 'Raise me in the resur'—— meaning in the resurrection. To another asking the same question, he said, 'I leave it all to God.'

"In the evening the fever returned with violence, and the mucus falling on his throat almost strangled him. It was supposed the same painful emotion would grow more and more violent to the last. As I felt this exquisitely, I cried to the Lord to remove it; and, glory be to his name, he did: from that time it returned no more. As night drew on I perceived him dying very fast. His fingers could hardly make the sign, (which he scarce ever forgot,) and his speech seemed quite gone. I said, 'My dear creature, I ask not for myself; *I know thy soul;* but for the sake of others, if Jesus is very present with thee, lift thy right hand.' He did. 'If the prospect of glory sweetly

opens before thee, repeat the sign.' He immediately raised it again: and in half a minute a second time: he then threw it up as if he would reach the top of the bed. After this his dear hands moved no more: but on my saying, 'Art thou in much pain?' he answered, 'No.' From this time he lay in a kind of sleep, though with his eyes open and fixed. For the most part he sat upright against pillows, with his head a little inclining to one side: and so remarkably composed and triumphant was his countenance, that the least trace of death was scarcely discernible in it.

"Twenty-four hours he was in this situation, breathing like a person in common sleep. About thirty-five minutes past ten, on Sunday night, August 14, his precious soul entered into the joy of his Lord, without one struggle or groan, in the fifty-sixth year of his age.

"And here I break off my mournful story: but on my bleeding heart the fair picture of his heavenly excellence will be for ever drawn. When I call to mind his ardent zeal, his laborious endeavours to seek and to save the lost, his diligence in the employment of his time, his Christlike condescension toward me, and his uninterrupted converse with Heaven; I may well be allowed to add, my loss is beyond the power of words to paint. I have gone *through deep waters:* but all my afflictions were nothing compared to this. Well: I want no pleasant prospect, but upward; nor any thing whereon to fix my hope, but immortality.

"On the 17th his dear remains were deposited in Madeley churchyard, amid the tears and lamentations of thousands. The service was performed by the Rev. Mr. Hatton, rector of Waters Upton, whom God enabled to speak in a pathetic manner to his weeping flock. In the conclusion, at my request, he read the following paper:—

"'As it was the desire of my beloved husband to be buried in this plain manner, so, out of tenderness, he begged that I might not be present. And in all things I would obey him.

"'Permit me, then, by the mouth of a friend, to bear my open testimony to the glory of God, that I, who have known him in the most perfect manner, am constrained to declare that I never knew any one to walk so closely in the ways of God as he did. The Lord gave him a conscience tender as the apple of an

eye. He literally preferred the interest of every one to his own.

"'He was rigidly just, but perfectly loose from all attachment to the world. He shared *his all* with the poor, who lay so close to his heart, that, at the approach of death, when he could not speak without difficulty, he cried out, "O my poor! what will become of my poor!" He was blessed with so great a degree of humility as is scarce to be found. I am witness how often he has rejoiced in being treated with contempt. Indeed it seemed the very food of his soul to be little and unknown. When he desired me to write a line to his brother if he died, I replying, "I will write him all the Lord's dealings with thee:" "No, no," said he, "write nothing about me; I only desire to be forgotten. *God is all.*"

"'His zeal for souls I need not tell *you*. Let the labours of twenty-five years, and a martyr's death in the conclusion, imprint it on your hearts. His diligent visitation of the sick occasioned the fever which, by God's commission, tore him from you and me. And his vehement desire to take his last leave of you, with dying lips and hands, gave, it is supposed, the finishing stroke, by preparing his blood for putrefaction. Thus has he lived and died your servant. And will any of you refuse to meet him at God's right hand in that day?

"'He walked with death always in sight. About two months ago he came to me and said, "My dear love, I know not how it is, but I have a strange impression death is very near us, as if it would be some sudden stroke upon one of us. And it draws out all my soul in prayer, that we may be ready." He then broke out, "Lord, prepare the soul thou wilt call! And O stand by thy poor disconsolate one that shall be left behind!"

"'A few days before his departure he was filled with love in an uncommon manner, saying to me, "I have had such a discovery of the depth of that word, *God is love*, I cannot tell the half. O shout his praise!" The same he testified as long as he had a voice, and continued to testify to the end, by a most lamblike patience, in which he smiled over death, and set his last seal to the glorious truths he had so long preached among you.

"'Three years, nine months, and two days, I have pos-

sessed my heavenly minded husband. But now the sun of my earthly joy is set for ever, and my soul is filled with anguish, which only finds its consolation in a total resignation to the will of God. When I was asking the Lord, if he pleased, to spare him to me a little longer, the following promise was impressed on my mind with great power, (in the accomplishment of which *I look for our reunion,*) "Where I am, there shall my servants be, that they may behold my glory." Lord, hasten the hour.' "

There is little need of adding any farther character of this man of God to the foregoing account, given by one who wrote out of the fulness of her heart. I would only observe, that for many years I despaired of finding any inhabitant of Great Britain that could stand in any degree of comparison with Gregory Lopez or Monsieur de Renty. But let an impartial person judge if Mr. Fletcher was at all inferior to them. Did he not experience as deep communion with God, and as high a measure of inward holiness, as was experienced either by one or the other of those burning and shining lights? And it is certain his outward holiness shone before men with full as bright a lustre as theirs. But if any should attempt to draw a parallel between them, there are two circumstances that deserve consideration. One is, we are not assured that the writers of *their* lives did not extenuate, if not suppress, what was amiss in them. And some things amiss we are assured there were,—viz., many touches of superstition, and some of idolatry, in worshipping saints, the Virgin Mary in particular. But I have not suppressed or extenuated any thing in Mr. Fletcher's character; for indeed I knew nothing that was amiss, nothing that needed to be extenuated, much less suppressed. A second circumstance is, that the writers of *their* lives could not have so full a knowledge of them as both Mrs. Fletcher and I had of Mr. Fletcher, being eye and ear witnesses of his whole conduct. Consequently, we know that his life was not sullied with any mixture of either idolatry or superstition. I was intimately acquainted with him for above thirty years. I conversed with him morning, noon, and night, without the least reserve, during a journey of many hundred miles; and in all that time I never heard him speak one improper word, nor saw him do an improper action.

To conclude: — many exemplary men have I known, holy in heart and life, within fourscore years; but one equal to him I have not known: one so inwardly and outwardly devoted to God. So unblamable a character in every respect I have not found either in Europe or America. Nor do I expect to find another such on this side of eternity.

As it is possible we may all be such as he was, let us endeavour to follow him as he followed Christ!

Norwich, Oct. 24, 1785.

NEW YORK,

Published for the Tract Society of the Methodist Episcopal Church, at the Conference Office, 200 Mulberry-street.

THE CHURCH OF CHRIST

THE HOME AND HOPE OF THE FREE

A

DISCOURSE,

AT THE

RECOGNITION OF THE SOUTH BAPTIST CHURCH,

In the City of Brooklyn,

ON THE EVENING OF THE SABBATH, 13TH JULY, 1845,

AT THE

HOUSE OF WORSHIP OF THE FIRST BAPTIST CHURCH

BY WILLIAM R. WILLIAMS,

PASTOR OF THE AMITY STREET BAPTIST CHURCH, N. Y.

NEW-YORK:

LEWIS COLBY.

MDCCC XLV.

REV. WILLIAM R WILLIAMS

Dear Sir:

The undersigned have been appointed by the South and First Baptist Churches of this city, a committee to solicit, for publication, a copy of your sermon, preached on the occasion of the public recognition of the former, on Sabbath evening, 13th inst., in the meeting house of the First Church, Nassau-street.

We are, Dear Sir,

With much esteem,

On behalf of South Ch. { Lewis Ballard, P. P. Wells, Samuel R. Kelly.

On behalf of First Ch. { Alexander Wiley, J. W. Raymond, John H. Clark.

Brooklyn, L. I., July 25th, 1845.

THE CHURCH OF CHRIST

THE HOME AND HOPE OF THE FREE.

"STAND FAST, THEREFORE, IN THE LIBERTY WHEREWITH CHRIST HATH MADE US FREE, AND BE NOT ENTANGLED AGAIN WITH THE YOKE OF BONDAGE."—Gal. v, 1.

THE Jewish church had been a state of preparation for higher privileges and larger illumination, that were, as yet, beyond them. Paul elsewhere, therefore, speaks of that dispensation as being a condition of pupilage, such as the heir undergoes during the season of minority, when, though the heir, he was treated but as a servant, and was kept in subjection. The new dispensation ended this, and the burdens and bonds of the old ceremonies were then abrogated, and the people of God were welcomed into the rights and freedom of

adult heirship. But Judaizing teachers wished to undo all this. Paul resented it, and protested against it. He charged the disciples in the Galatian church, to guard with all tenacity, firmness and jealousy, this glorious freedom which Christ had won for them, and conferred upon them. It was a gift steeped in the atoning blood of their *Divine Liberator*, a conquest won for them upon the high places of the field in Gethsemane and Golgotha. They were to be meek indeed; but their meekness was not to show itself in putting their necks passively under a burden, which, as Peter himself, the great apostle of the circumcision, had said, "Neither our fathers nor we were able to bear."* Nor should they, in deference to any teachers, or precedents, or traditions, allow themselves to "be entangled again with the yoke of bondage." The Church of Christ had, by her Sovereign and her Saviour, been made free, and it was but a proof of due fidelity to her Head, and of due gratitude to her Deliverer, that she should remain free. Calvary had bought them, not only exemption from the curse of the law, as a means of justification, but deliverance from the entire ritual of Judaism. We come not, my brethren, into

* Acts, xv. 10.

the church of the redeemed, as some Jewish Christians in the first century contended, as proselytes to the Jew, but as disciples to the Nazarene. Our ministers are not the heirs of Aaron, nor our ordinances the mere offshoots of Jewish ceremonies. The Saviour had, indeed, been the trunk and the root of David, in all, even the earliest ages, and in the Patriarchal as in the Levitical, and in the Levitical as in the Christian dispensation; and when the local, national, and transient church of Judaism broke itself off from that stem, like a branch broken off from its parent trunk — we of the new, the Gentile church, were grafted into its place; but we came to possess privileges it never knew, and to inherit and grasp promises which it had only beheld at a vast distance. The Jewish church had been grafted into Christ, under the restrictions of an infant heirship; the Christian church are grafted into the same Christ, with the liberties of an adult heirship. Thus the graft was made a new branch, with new twigs shooting from it, and other foliage and other fruit than those that had clothed the broken and fallen branch of the Jewish church.

We are assembled this evening to recognize and publish, by solemn services, that a band of Christian

disciples have constituted themselves into a church. The ministers and members of other and sister churches who assemble with them, come to give them no authority for such constitution. They have it already in themselves. The share of other churches is but to betoken our sympathy and Christian fellowship in their acts. Not in discontent or jealousy they go forth from this large and prosperous church, and the care of its beloved pastor. But their bounds are becoming here too strait for them. The interests of truth, and the wants of the region around them, seemed to call for the raising of another ensign, and the recruiting of yet another band in a new quarter of this growing city. The colony recognizes no subjection to the church it quits. The parent church claims no metropolitan authority over the band it dismisses, whilst yet, in the perfect confidence and sympathy of an unbroken brotherhood, the two bands, the old and the new, mingle together their rejoicings and their regrets in the event of their parting: grateful to God for the increase that has required it, and not without sadness in the sundering of the long intimacies they had enjoyed in the services of a common sanctuary.

In a land blest, as is ours, with a freedom of which

we are, perhaps, at times unwisely boastful — having seen, but little more than a week since, the anniversary of our national independence celebrated through our broad land by one storm of joy, and living as we do in an age of democratic tendencies, when the rising surges of popular power are swelling and dashing around the base of the oldest thrones of the old world, — it seems not unsuitable or unseasonable to think and speak together of Christian Liberty, and to remember, amid the tumults, and plans, and fears of our times, how much the Church of Christ has to do in realizing, diffusing and establishing true Freedom. Let us remind others, and recall to our own recollection, how little that much used and much abused, that idolized and blasphemed name, Liberty, is really understood or enjoyed out of the pale of the Church of the Living God. Aid us, then, with your prayers, as, together, we consider

I. The nature of true Freedom.

II. The Church of Christ as the Home of the Free, where alone Liberty in its highest sense is to be enjoyed.

III. The Church of Christ as the Hope of the Free, whence alone the ultimate and universal emancipation of the race is to proceed.

When our Saviour spoke of this matter to the

Jews, they resented it, and replied with more zeal than truth, that they had never been in bondage to any man.* It was scarce fitting language for the men whose national history began with the long and hard servitude to Egypt; whose fathers had hung their harps on the willows of Babylon during a tedious captivity of seventy years; who had been peeled and scattered by the tyranny of the princes of the royal family of Antiochus, and who were, at the very hour of uttering the boast, licking the dust beneath the kingly feet of Herod, the Idumean, and fretting and biting, like prisoned wolves, at the chain of the Roman, unable to break, and yet most loth to bear it. And it is so in our day; men may talk much of freedom that are as yet destitute of its best privileges, and ignorant of its first principles.— What, then, is true freedom?

I. Freedom is the absence of all restraint. A mere created and dependent being cannot enjoy absolute and unqualified freedom, because his finite and dependent nature necessarily imposes certain restraints which he cannot surmount or escape. Surrounded, again, as we are, by others — our fellow-creatures — who all have their rights and wishes

* John, viii. 33.

as well as ourselves, our *just* freedom consists in the absence of all such restraints as are not necessary to prevent our doing wrong to the happiness and rights of others of our fellow-men. The owner of one of these houses is free to make what use he will of his own habitation, that does not render it a nuisance and injury to his neighbours. But because he is free to use his property at will, he is not free to set it on fire, and thus involve an entire street in the conflagration. The passenger in one of the ships lying at our wharves, is free to occupy his cabin, and, for the time, it is his castle; but he is not free to scuttle it, and sink his fellow voyagers along with himself.

Again, we are beings constituted with reason and conscience, and our freedom cannot be called *rational* freedom, if employed in contravention of the dictates of right reason, or in known disregard of truth, which is to be the standard by which reason acts, or in opposition to the warnings of conscience, the monitor within us. We are not as much free to follow error as to follow truth. We are not free to defend wrong as well as right. It is putting a violence on ourselves, on the nature within us, to make this perverse use of our freedom. It is rather the ruin of

liberty. It is virtually enslaving the soul, to put a force upon right reason and an enlightened conscience, by resisting their dictates.

Nor is ours a *desirable* freedom, unless when used to advance the happiness both of ourselves and our neighbors. The madman left to hack away his limbs, or to destroy his own life by plunging from a precipice, or to scatter firebrands, arrows and death upon others, and say "Am I not in sport?"—and the child, left in uncurbed freedom to its own ignorance and waywardness, to glean in our streets and lanes a precocious wickedness, — neither of them enjoys a liberty that is desirable, because in both cases the freedom is used to ultimate misery instead of happiness. Of a just, rational, and desirable freedom, these are then the limits. To be truly a good, freedom must be guided by truth as its standard, and aim at real happiness as its end. We are not, of right, free either to follow falsehood or to speak it. We are not truly free to work out our own or another's misery and ruin.

Liberty, it appears, then, is really a relative thing. It must conform to truth and justice as its rule, and conduce to happiness as its end. Where is the standard of the truth that must guide it, and where the source and measure of the happiness at which it

must aim? We answer, both are found in God. His will, as that will is intimated in creation around us, as it is developed in the conscience within us, and as it is fully disclosed in the book of revelation before us — this, the law and purpose of our Maker, is the one perfect standard of truth, and therefore the limit of freedom. His favor is the only happiness any of his creatures can know. To seek, to learn, to serve, to see, and to adore Him, is the bliss toward which all nature struggles as its end, the source of its true and abiding felicity. And nought, therefore, is true freedom, that does not tend thitherward, because no other freedom conduces to true happiness.

One who had never known the sorrows of vassalage and captivity, — in youth free as a shepherd lad, and in age enjoying the independence of an absolute prince, yet made the liberty in which he rejoiced, to consist in subjection to God. "And I will walk at liberty," said David: "for I seek thy precepts."* Instead of fettering him, the laws of Jehovah constituted the freedom of his soul. Elsewhere, therefore, he said, "when thou shalt enlarge my heart, I will run the way of thy commandments."† The emancipation of the soul is shown by its making haste in the path of pious obedience.

* Ps. cxix. 45. † Ps. cxix. 32.

Wishing to be more than dependent and finite creatures, and aspiring to be as God, our race lost freedom, when they lost also truth and bliss in the fall of Eden. We wished to be free from the Creator, dependence on whom was needful to our existence and enjoyment, just as if a man should wish to make himself free from and independent of his limbs, by amputating them, and were to proclaim his independence of his eyes by plucking them from their sockets. Creation made man dependent on his limbs and eyes, and still more did it make man necessarily, inevitably and eternally dependent on his Creator. Aiming at more than he could of right claim, or could by any possibility attain, man lost what he already had. His conscience darkened, his passions inflamed, his reason weakened; he who had scorned to be the child and servant of God, became the bondsman of sin and death, the child of wrath, the prey of Satan, and the heir of Hell. Well is it for mankind that their powers do not equal their aspirations, and that their freedom of action is restrained. Sin has, indeed, made this a sad world, and a bad world. But how much worse, even than it is, had it been, were it not for God's restraints upon our race. The book of history, the record of man's

acts, is a dark volume. But the book of man's *purposes*, of his "imaginations, only evil, and that continually," — the pages that will be opened in the day of judgment, the dread volume of conscience, and of the hidden workings of the heart, is a far darker one. Had no God checked and curbed the race, the world would have been made a mere hell, and human kind would have been long since demonized. Those unhappy sufferers, plagued and possessed by devils in the times of our Saviour, would have been, not as now, exceptions to, but examples of the general rule, as to the character and condition, the tempers and the prospects of our race. Even as it is, the Destroyer and the Father of lies exercises a fearful influence over us. The Scripture represents us as his besotted dupes, led *captive* of him at his will, dancing to the music of our chains, and in maniacal delusion, working out merrily, and with a strong hand and a cheerful heart, our own eternal damnation. Such is human freedom, as the fall left it.

But what Eden lost Calvary recovered. When the strong man, armed, kept his goods in peace, blessed be the grace and mercy of our God, a stronger than he, the Lord from Heaven, came to disabuse us and to dispossess him, and to make us

free from the tyranny of that fearful trinity, self, earth and Satan. To know Christ is to be restored to true liberty and happiness, and hence he said, "The truth shall make you free." He compared his own work of human liberation to the emancipation of a slave by the son and heir. "If the son," he said, "make you free, then are ye free indeed." The son and not the steward has the right and the power thus to rescue and set at liberty. It was as if he had said to the Jews: Moses, in whom ye trust, was but as a servant in God's house, and could not emancipate from the law; but I rule that house as son, heir and master.

2. The worldling is not free. Can he, we appeal to your own hearts, in the courts and presence of the heart-searching God, — can he, who is tost to and fro by vain fears, and hopes as vain, the sport of passions he can neither tame nor satisfy — whose conscience is burdened with sin, whose recollections are haunted by busy remorse — who sees the vanity of the world at times, and yet knows nothing better to gratify the cravings of his heart as it yearns for happiness; who dreads death, and yet knows it to be inevitable; who looks to the judgment, and feels himself unprepared — can such a man be called free? No blood of atone-

ment sprinkled over his aching conscience — no smile of fatherly favor from the throne, breaking through the gloom of affliction, and beaming over his beclouded and uncertain path, does not all Nature and all Providence cry out to him, as of old the avenger to the criminal: "What hast thou to do with peace?" Look at the vaunting infidel, that boasts of having trampled under his feet the vain terrors of revelation and eternity, and who arrogates to himself the lofty title of the *free thinker* — the man whose thoughts soar to a more than vulgar freedom, and rove with unfettered wing — is he really the freeman he claims to be? Can he always quench conscience and stifle fear? Do his blasphemies annul the law, or annihilate the lawgiver and the judge? Can his delusions fill up the fiery pit, or cause the Heaven he derides and neglects to vanish, as the baseless fabric of a vision? No; he prides himself in a freedom he has not achieved — he has broken, he thinks, the thrall and servitude of conscience and Christ, and an eternal judgment. But it is all the delusion of a drunken infatuation — the dream of a sleeping captive, who takes strong drink when ready to perish, and in the visions of the night, his prison, fetters, and guards, are gone; and he wakes, and

behold they are all here again. A fiery gulf envelopes and awakes the sleeper, and ends the dream forever.

Look at the free-liver, the gay sensualist, the pert trifler, the wretched and misnamed daughter of pleasure, surely these are free? Not so. They forget God, but it is only for a time, and their misery and their ruin is, that God will not, cannot forget them. Wafted amid all their frivolities continually onward toward a world of retribution, unable to stifle all reflection, and to call up a good hope, they laugh, they shout, they scheme, they build, they plant, and God is not in all their thoughts: but His eye observes them, His hand envelops their most prolonged and reckless wanderings, and His bar gathers them, compels their submission, and issues their irrevocable and inevitable sentence.

3. Yet man is so constituted that freedom he must desire. Look at the blind quest and gropings of our race after freedom — liberty or political deliverance for the state, and liberty for the soul or mental emancipation. Political and mental liberation have been the subject of the most earnest aspirations, of fierce strugglings, and bloody sacrifices. As between man and man, much may have

been gained. Far be it from us to forget or dispute these temporal blessings, in the train of social and spiritual emancipation. But if between man and his God, there are instituted no better and happier relations, what is the ultimate gain to those who must soon quit the world and its governments and schools, to enter another and eternal state, where these governments and schools are not to be transferred? If, amid our political schemings or our social reforms, we seek not and gain not the liberty wherewith Christ maketh free, of what avail are the brief goods of earth, when we miss the enduring bliss of eternity? The science of our times is, indeed, in the hands of some of its cultivators, aiming to go further. It would emancipate us of our fears and responsibilities. It would screw God into the laws of his own material universe, shut him up into a sort of blind and dumb, physical, unalterable Fate, and make all events and beings but the blind development of physical, unconscious, unconscientious and irresponsible laws of being. Pinioned thus as in a vice, God has, on this theory, no freedom to act, apart from these old material laws. He grows like a tree, and man and history are his bark and leaves. Man has thus no individual futurity, and no accountability to trouble him. But

meanwhile, in stripping us of our fears, these philosophical emancipators have torn from us our hopes. They have made the grave darker than it was before their philosophy began its teachings, and by annihilating the immortality of the soul, and abolishing Providence, they have given us up to the hard servitude of appetite, license, mortality and despair. Little is there desirable in such a freedom as this, that thrusts the race out of the immediate and paternal keeping of God, robs them of a heaven, and assures them only of a quiet and sleepless grave. It is like talking of the blessed freedom of an unfledged, unfeathered nestling, free to be hurled from the parent nest, free to flutter and fall to the earth, — and unable as it is to feed, guide, and defend itself, free there to lie and rot into the undistinguished dust. Give us rather the freedom of the sheltering home where God cherishes us, the free guidance of the outstretched and parental wings fluttering over us, and directing our upward way. Give us back from the yawning abysses of your vain philosophy, our old consolations,

——— Our home,
Our God, our Heaven, our all.

Your nominal freedom from Providence and immor-

ality is but an insult to the intellect and an outrage on the heart.

II. We reach the second division of our remarks. The Church of Christ is the Home of the Free. Here is found the freedom sin has forfeited, and after which governments, and schools, revolutions and philosophies, have groped in vain.

Now the Christian Church has been, by many, regarded as the very den of spiritual tyranny. But as we have already and early seen, all desirable freedom resolves itself into that which has truth for its standard and happiness for its results. Now that gospel, of which the church is the embodiment and the guardian, and the channel, is the great truth requisite to meet the wants, solve the doubts, and heal the maladies of our nature. It is this gospel that secures our happiness amid the trials of time, in the terrors of death, and through the long cycles of eternity. But it may be asked, does it not impose hard, unnatural restraints ! It gives rather new impulses and aspirations, that fight with the corrupt and degrading tendencies of our old and fallen nature. Its restraints are the emancipating struggles of a successful rebellion against old tyranny, the sacrifices of a glorious war of liberation and revolution.

1. The Church of the Redeemer is, be it remembered, of right free, for it is a voluntary association. Christ established it. He enlists as its members "a people made willing in the day of His power." Men are not born into it by birth in a Christian nation — they are not forced into it by pains and penalties, by the fires of the Auto da Fe, and the rack and dungeon of the Inquisition. They are not born into it by descent from a Christian parent, and lineage from a pious household. To them that *believe* on His name He gives power to become the sons of God. Belief is an untransferable, personal, voluntary act. It is the result of a spiritual change, that turns them from the idols of the world, liberates them from their old fears and tyranny, and makes them grateful subjects of their Liberator and Redeemer. To perfect this glorious recovery, they put themselves under His care and guidance as their Ruler. His presence in the Church, and the perpetual influences of the omnipresent and omnipotent Spirit, which He promised, as the Comforter and Teacher of His Church, make up the very life of the Christian Church.

Much has been said of a visible Church on earth, containing the Christians of a nation — or all nations. But in Scripture we find but two uses for the word

Church. The one describes the great Invisible Church, comprising all the saints of all dispensations before and since the incarnation, and embraces the whole sacramental host of God's elect on either side the stream of death — the dead, the living, and those yet unborn. The other, a Visible Church, is described in the New Testament as a collection of individual disciples, who come together in one place for the word and ordinances of Christ. Hence the Scriptures do not speak of a national Christian Church of Judea, or of Asia Minor, but of the Churches of Judea, and the seven Churches of Asia. This new and unauthorised notion of a collective visible Church, made up of the several congregations of a land or nation, is the basis on which rests the assumption of the Catholic Church. The visible Church of Scripture, and of the earliest fathers, is an independent and single congregation of disciples.

As a voluntary association, some may think that the Church has power to make its own laws, and may be deserted at will. But this is not so. He who enters it cheerfully does homage to Christ, as the lawgiver of his Church, who has completed and closed the statute book of the body he has founded. In professing himself

a Christian, he has made a contract to which there are three parties — the Church, himself, and the Saviour, as head of the Church. As to his power of quitting it, it follows, then, that the congregation he joins cannot at will relinquish him; for if they could release their own rights over him, they are not entitled to release Christ's rights over his professed and pledged followers. Hence it will be seen, that they err who think that they have a right at any moment to desert the Church — and that the Church ought to permit them to withdraw their names from the Church roll, and sink into the world unquestioned and unrebuked. It is for Christ to release you. Should he, or will he do it?

2. Let us look again at the adaptation of the Church to promote human happiness. It is a divine invention for the diffusion of truth, the culture of piety, and the increase of the order and enjoyment of the saints. It is not a nation, but something yet more extensive, for it may include the denizens of every clime; and yet far more select, for it takes none by mere national right; it is not a family, but something more expansive, yet equally tender in its bonds of union. It is not a caste, for it despises none, and rejects none, yet

like the caste it preserves amid human mortality, and change, and revolution, a sacred order, not of ministers but of saints, all kings and all priests unto God; it is not a secret society, for it makes no reserve of its doctrines or practices from the world, yet in secret each of its true members finds in the communings of his soul with God, the sources of a secret and hidden life from heaven. Your life is hidden with Christ in God. Incurring none, then, of the drawbacks and defects of the nation, the family, the caste, or the secret society — it unites the advantages of them all.

Those who are spiritually its members by union with Christ and the Holy Ghost, are, indeed, freemen; they are free from the dominion of sin, free from the curse of the law, free from the bondage of ancient ritual and modern tradition, free from the world, and free from Satan. This liberty is not license, for it is the just, the rational, the durable freedom that as we have already endeavored to show, is the only one adapted to our nature and wants. They are not free from Scripture — the Spirit living in them does not contradict or neutralize his own earlier oracles in the written page, because he cannot contradict himself. They are not free from conscience; it witnesses for God, but not as of old

and in their unregenerate state, to condemn them. Sprinkled now with the appeasing blood of the Mercy-seat, it has peace, and preaches grateful homage, humility, earnest and constant service to the Divine bringer of that peace. They are not free from Christ. They would not wish it more than the patriot would wish to be free from the bonds of the country he loves, as he loves his own life — more than the mother would yearn to be free from the children whom she cherishes as her own soul. They are not free from the love of the brethren, nor do they desire it; this brotherly union and alliance is not a restraint or an incumbrance, but like wings to the bird, instead of burdening, it is an aid to soar, and a help in their heavenward way.

3. It is a state of preparation and training for higher scenes. They are fitting to become at last members of the family of heaven. The employments and services of the earthly church are maturing and meetening them for the inheritance of the saints in light. The Sabbath, as it comes, bringing its repose from toil, and its respite from eating cares, hushing the din, and stopping the noisy wheels of business, reminds them of an endless and unbroken Sabbath above. They bring

their sorrows to the sanctuary, and to their brethren, and to their Elder Brother, and are consoled. The snare of the tempter is broken. Age is lightened amid its clouds of infirmity, and youth is guided along its steep and slippery way, full of temptations. They look to the time of final emancipation, to be free from the flesh, and from sin and the tempter. In prayer and the word, and the breaking of bread, and in their alms and efforts, they commune with the saints of all classes and climes, with the churches of other lands. And the brotherhood of the race, and their heirship with angels, come into view as nowhere else, to the saints of God, on God's day, and in God's house.

4. Yet see their freedom, in the relation of these several bands of disciples to their own members, to one another, and to the governments and states of the world. In themselves the several members are all united to the same Christ, and although there are different offices and diversities of gifts and graces, authority is not tyranny, and subjection is not servitude. The Church is not a mere nest of anarchy, nor yet is it a scene of spiritual despotism, where a Diotrephes rules in the pastorate, or an oligarchy

in the deaconship crushes pastor and people beneath its iron rod. Amongst their sister churches they are related by sympathies and kind offices, but own no subjection, and acknowledge no dependence, either on cotemporary churches of their own country, or upon the churches of other lands or other times, except as those churches have held the same truth, cling to the same Head, and have imbibed the same spirit. The churches of our order acknowledge no ecclesiastical power in synods, associations, councils, prelates or pontiffs.

They claim to hold directly of the ever-living, Almighty, and omnipresent Spirit, and to lean, without the interposition of chains of succession and lines of spiritual lineage, immediately and for themselves, on the bosom and the heart of the Saviour, who pledged his presence to the end of the world, where two or three are gathered in his name. To all pedigrees of a spiritual and priestly class claimed by some Christians, therefore, we oppose the permanent presence and indefeasible priesthood of the great Melchisedec of our profession, without beginning of days or end of years; and we claim to "come up out of the wilderness" stayed directly on Christ, and "leaning on our beloved." We touch, so to speak, his bare

arm as our stay, without the intervention of the envelopes of any favored order, or virtue running through a chain of spiritual conductors. Our graces are not transmitted, but taken direct from the Redeemer's own hand. Nothing short of a personal application to Christ, we suppose, will avail us in conversion; and nothing short of the personal presence of Christ will sustain us in the dying hour: and, as churches, we judge nothing short of the personal presence of the Lord can give energy to our preaching, validity to our ordinances, or life to our worship. If we have this, let others find, if they can, something better, holier, older, newer, and vaster. We know it not, and seek it not. "Where the Spirit of the Lord is there is liberty." Each visible church or single congregation is a visible section of the great invisible and Catholic church of all ages.

As to our relations to the state, we suppose that a church established by law cannot, in the best sense of the word, be free. Whether it be a republic or monarchy, we suppose the state to have no prerogatives over the church of the redeemed. Cæsar and Christ have different spheres. Christ paid the tribute-money, during his incarnation, as a citizen of the Roman state, and a subject

of Cæsar. But it was not for Cæsar to come into the church as a patron or a prince. He could not dictate the Sermon on the Mount. It was not for Pilate to prompt the parables, or for Herod to originate and regulate the miracles of our Saviour, arrange his resurrection, or fix the gifts and time, and scene of the Pentecost and its effusions of the Holy Ghost. And if the worldly ruler could not do these, he has no right as a legislator in the Christian church. The only competent legislator for that church is the potentate so endowed. Hence, while as citizens of the state we give, and gladly give tribute to whom tribute is due, and fear to whom fear, and honor to whom honor, when these limits are past we know no man after the flesh. In our own country and denomination, and with our social institutions, the intrusions and usurpations of the world upon the church are most likely to come in the form of voluntary societies, attempting to control and use the churches for their own purposes, and to break them down, and their ministers also, when they prove refractory under such attempted intervention. It is the duty, and the interest of the church so invaded, to stand fast, unmoved by the shock of the onset, unterrified by denun-

ciations, and unbribed by popular interest and favor. Is the voluntary society of man's organization, entitled to prescribe to the voluntary society of Christ's organization? We question it. To us it seems but the old parable of Jotham revived — the thistle, thorny and low, undertaking to rule by fire the cedar in Lebanon. Let us as churches root ourselves in the reserved rights of Christ Jesus, and repel all other legislation.

III. Our last division is the province of the church, in diffusing the true freedom of the race. The church of the living God is the Hope of the Free. The true lover of liberty wishes it extended to all. The Head of the church has assured to him, from the Father, universal dominion. Far, then, as the sun travels over our earth, we expect one day to see the Sun of Righteousness diffusing his beams and swathing the globe with the brightness of his light as with a garment of glory. Wherever the rain falls or the dew gathers, we look one day to behold the early and the latter rain of the Holy Ghost, diffusing its showers, and converting the arid wilderness into the garden of the Lord.

1. We look, then, in estimating the future emancipatory influence of the church, to what it

has done. Receiving a free gospel, and having been commanded what it had freely received freely to give, it has preached to the poor, the neglected, and the destitute. In our times it is preached by the new engine of the press. The Word of God which, as the incarcerated apostle rejoiced in his times to say, "is not bound," has by the press, as the missionary has employed it, been unbound and set loose in strange dialects, till the languages most generally spoken by our race have now all the Bible in versions of their own. And Christians have largely scattered them. From the gospel, as preached by some of its most consistent adherents, has sprung the chief political freedom of our times. Even Hume saw in the Puritans, whose religious and political principles he alike hated, the conservators of English freedom. And American freedom is, in a great measure, the harvest, sprung from seed sown by the Puritan and Pilgrim Fathers of New-England. As to intellectual emancipation in the form of education, the best common school systems of the old and new world have been formed and matured by the Protestantism of the several countries, where such schools are found. Most of our colleges are traceable to the

Church of Christ. The American Revolution triumphed, because a pure religious faith had prepared the way, by training a people disposed and capacitated for freedom. The first French Revolution failed, because it had no such basis to rest upon; and the second French Revolution, that of our own times, failing to find permanency on an infidel basis, is seeking a religious support, by reviving and patronizing the once decaying Romanism of France.

Such are the forms of freedom, the freedom of literature, government, and education, man most desires and exults in; and for all how much has the church done. But there is a higher style of emancipation. The souls freed and saved, and ushered into Heaven — these more glorious trophies of the gospel, — who can calculate or follow, as, free from the chains of sin and Satan, and from the low dungeons of earth, the Liberator and Redeemer has led them in, to the rest, the triumphs, the harpings, and the endless freedom of the heavenly world.

2. But from what the church has done, let us look, in estimating its prospective power, to what it *would* do. It seeks the universal illumination, and emancipation, and evangelization of

the race. Its prayer is, Thy kingdom come; and the Messiah's kingdom is but another name for the liberty wherewith Christ maketh free. It would banish war and bondage, and intemperance, and ignorance, and oppression — all that can degrade, all that can exasperate, divide, or brutify the race. The truth it would universally diffuse; and freedom, as we have seen, leans on truth. Happiness it does not believe in as being rightfully a matter of monopoly. "Freely ye have received, freely give," is the motto of all its spiritual enjoyments. Grace is their name, as coming from Divine benignity — Grace, as commiserating all human misery. Its blessedness is enhanced by being diffused. Each new heir of heavenly joy fills the courts of the upper world with new melody, and awakens a new anthem from the seraphim and cherubim that circle the throne of light. A religion thus vast and expansive in its hopes, and plans, and prayers, is the religion likely to attempt what the race needs.

3. But does it accomplish what it attempts? This brings us to our last remark. We have seen what the church *has* done, and what she *would* fain do. Let us now inquire, in conclu-

sion, what she *can* do? She can do what nothing else can.

(1.) The freedom of the gospel, we observe, in the first place is necessary; for it alone has the power to make other and inferior forms of freedom *possible*. When the Church of Christ would go forth to evangelize the savage in the last century, philosophy stepped between the relief and the wretchedness, parting the barbarian and his benefactor, to tell the Missionary that he could not evangelize until the savage had been first civilized; and that civilization must always precede the gospel. The Missionary, thus rebuked, was not repelled. He went on. The result has shown the folly of this intermeddling and braggart philosophy. Instead of the gospel requiring civilization as a pioneer, it was civilization that could not go on till the gospel had prepared its way. It was the gospel that had made civilization possible. By awakening a soul within him, and revealing a heaven and hell before him, the savage was aroused to discern other and inferior wants, and civil culture travelled in the train of Christian truth, — and where the Bible, and the Missionary, and the Sunday School, had gone, the common school, constitutional law, art and

domestic comfort, travelled after. But a similar feeling, unhappily, prevails as to other social ameliorations. It is said to the gospel and the church, "Stand back until education, until a better system of relief for the poor, enfranchisement for the slave, and democratic insurrections, prepare your way." Our reply is, "Let the world stand back for the church, and the church *stand fast* in the vanguard, where it has a right to be." It is the Bible and the church, and the Spirit of God, that must make most of these social ameliorations possible. Here, as elsewhere, the policy of the nation, as Christ has made it the policy of the individual, is to seek first the kingdom of God, and his righteousness, and all these things shall be added. Get a man or a nation converted, and all else needful will come in its time. But an irreligious and godless nation cannot be permanently free, cultivated, orderly, or happy.

There are blessings of the highest worth, which religion can give to the world as no other influence can give them: and yet the Church of Christ cannot bestow them directly without swerving from her appointed course, and endangering her own purity. She blesses the world with national wealth and household comfort, but it is in-

directly by the industry and thrift she teaches. If she sought to accumulate wealth, in her corporate character, or made riches a term of her membership, she would become the slave of Mammon, and laying up her treasures on earth, be, on the instant, disowned of Christ. She gives the world political emancipation ; but it is indirectly, for if she directly mingled herself up with the work of organizing one form of government, and subverting another, she would be false to her supreme allegiance to Christ, by making his kingdom tributary to the republics and potentates of this world. She is to advance in the world the cause of illumination and universal education. But this, too, is done indirectly. If she did it directly, and converted her pulpit into a mere desk of philosophy, and made admission into her membership and ministry dependent upon a certain amount of literary culture, she would not only wrong the Holy Ghost, but retard ultimately, and in the most important quarters, the very work of spiritual enfranchisement for the race, that she would be scheming to aid. It is the genius of her system, the law of her organization, to push God's claims first, and let man's rights follow ; to aim at heaven, and bless earth by the way ; to fas-

ten one hand on those skies where her King is throned, and her own crown is reserved, whilst from the other she flings around as inferior gifts, the earthly and indirect benefits of her influence, just as a king, on the day of his coronation, scatters among the crowd on his way gifts of price, but his own eye is on the diadem and the throne.

(2.) The Church of God is needed again, for it alone can make other freedom *valuable*. Leave the heart under the bondage of selfishness and depravity, and the science and the freedom of earth cannot wash the Ethiop white, or make any change of circumstances heal the private and social miseries of the times. There may be political freedom, and art, and knowledge, where there is no piety found, but amid them all, man will groan, like Solomon, exclaiming, amid his wealth, while his heart ached under the royal purple, and his head throbbed under the kingly diadem: "Vanity of vanities and vexation of spirit." With a conscience that cannot be calmed, and passions that cannot be subdued — with the foot in the grave, and the hand stretching forth into an unknown eternity, and groping in uncertainty to find some clue to life and hope beyond the

tomb, — can man be blest until the church of the living God has reached, disenthralled, enlightened, and gladdened him? What is political equality to a dying sinner, and what your own Declaration of Independence to a soul, that, burdened with its sins, and ignorant of the Cross of Christ, asks in dismay, "How can man be just with God?" "If a man die shall he live again?" No; the church must make all other and earthly blessings worth having. The blood of Calvary must drop into the cup of worldly freedom, or even it is a bitter draught.

(3.) Lastly, we say, the Bible and the Church, and the Spirit of God only, can give *enduring and permanent* freedom. Intelligent and observing statesmen have begun to see that bad men may rebel, but cannot be free. There are certain blessings, that, if given, cannot be kept, unless there be a certain state of preparation for them, a good soil in which they may be planted. Solomon's vines, the fruit whereof was to bring a thousand pieces of silver, would not thrive if planted on the seashore, and flooded by the salt tide. So freedom, to endure, must have its substratum of moral culture to sustain it, and its showers of Divine grace to develop it, or else it takes no permanent root,

and brings forth no perfect fruit. Establish to-day universal equality and universal suffrage, an agrarian division of property, and universal education; and men's weakness, their difference of years, inequality of strength, and talents, and influence, would reëstablish discord and inequality to-morrow. Self-government is the basis of all abiding liberal governments, and who, but the Christian, has learned to govern himself in truth? Brotherly love is the only intelligible and practical form of social equality; and a pure Christianity has the secret of this. Christianity is the true citizenship of the world; and universal peace, and the free exchange by all lands and tribes of the several peculiar goods and gifts, are possible only as all are grouped around, and united by the Cross of a common Redeemer, and the hope of a common Heaven.

1. We live, my brethren, in eventful times. If ever the cry needed to go forth, distinctly and repeatedly, over all the battalions of the sacramental host, "Stand fast in your liberty as Christ gave it," it is in our times. There are theories many of social change, and nostrums many of social relief, that undervalue the church, decry the ministry, and slight the paramount claims of the

Bible. But regeneration and personal conversion are the only remedy for man's great misery. The church is God's organization, for the true disenthralment of the world. Betray it not, improve it not, by the admixture of human arts and inventions. Surrender it not to the philosopher; nor let the statesman subsidize it. If, as some think, the death-grapple of truth and error is not far off, it is the church, simple, spiritual, and divine, the body of Christ, the temple of the Holy Ghost, that is to be the invincible and infrangible battalion, the Immortal Legion, in the impending conflict. Out of it, we see her coming, "Fair as the sun, clear as the moon, and terrible as an army with banners." In the strifes and storms of the times the ship of the state may labor and break. Unduly lengthened, some fear, that the Union may part amidships. But the ship of the church cannot founder. Her Lord, the Almighty One, is embarked in her.

2. The grand, the vital question of all remains, Am *I* free? It is not whether I be a professor of religion. But have I felt the power of the gospel to subdue sin, cancel guilt, and breathe peace? Does it give me filial freedom before God, and fraternal freedom before man?

"He is a freeman, whom the truth makes free,
And all are slaves beside."

If the slave of Satan, how little can I, the prayerless and the God-hating, and the God-forsaken, be an available barrier to my country against the tide of evil influences that would flood her. I need God's freedom to give and sustain effectually the human and social liberty I prize.

Am I freed by the grace of Christ Jesus, then am I free to pray — to enter with holy boldness and a filial frankness into the most holy place. The Bible charges the wicked with enlarging their desires as hell. Surely, it is the strength and honor of the Christian to enlarge his desires as *heaven* — to ask according to the breadth of the promises, and the greatness of the great King, at whose feet he is a petitioner. "He that spared not his own Son, but gave him up for us all, how shall he not with him freely give us all things?" Thus encouraged, seek blessings for the race, for your country, your city and yourself, in God's order; salvation the greatest first, and all else the lesser benefits in its train. "*Seek first* the kingdom of God," and then expect that, ultimately, under its emancipa-

ting, enlightening, and peaceful influences, the earth will become the suburbs of heaven. The knowledge and freedom of the upper world will drop down upon this lower world; and man will breathe even in time the spirit of the freedom of eternity, and anticipate the joys of that city, described by the same apostle in this same epistle, as the Jerusalem which is from above, *which is free*, "which is the mother of us all."*

Gal. iv. 26.

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ARTICLES OF FAITH

AND

THE COVENANT

OF THE

CENTRAL BAPTIST CHURCH,

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1850.

THE CENTRAL BAPTIST CHURCH.

On the 4th of October, 1847, eighty-eight brethren and sisters from different Baptist Churches in the vicinity, organized themselves into an independent church, to be called the CENTRAL BAPTIST CHURCH.

Having invited a council from sister churches of Brooklyn and New-York to examine their Articles of Faith, and their pastor elect, they were publicly recognized at the Pierrepont-street meeting house on the 17th of October—and J. W. Sarles was ordained their pastor at the meeting house of the First Baptist Church, on the 27th of the same month

SUMMARY OF FAITH.

I.

We believe in the existence of one only living and true God;[1] that he is the Creator, and Upholder, and Governor of all things,[2] and is infinite in every natural and moral perfection.[3]

1. Is. 43: 10 to 13. 45: 5, 6. 46: 9, 10. Jer. 10: 10. Ps. 86: 10. Rom. 1: 20. Deut. 4: 35, 39.
2. Isa. 45: 7 to 23. Acts 17: 24 to 28. Ps. 33: 6 to 15. Ps. 103: 19. Jer. 10: 11 to 16.
3. Isa. 40: 12 to 28. Danl. 4: 34, 35. Ps. 104: 1 to 32. Rev. 4: 8 to 11. Ps. 145: 3. Rom. 11: 33 to 36. 1 Kings 8: 27. 1 Tim. 6: 15, 16. Ps. 89: 14.

II.

That God has given a revelation to man in the Scriptures of the Old and New Testaments;[1] that these were written by men divinely inspired, and therefore contain no mixture of error;[2] together forming the only

source of Christian doctrine, and the only infallible rule of Christian practice.[3]

1. Ex. 32: 16. Deut. 4: 5 to 14. Luke 1: 70. John 5. 39. Acts 3: 21. 17: 11.
2. 2 Sam. 23: 2. 2 Pet. 1: 19 to 21. 1 Pet. 1: 10 to 12. Acts 1: 16, 20. Ps. 19: 7 to 11.
3. 2 Tim. 3: 15 to 17. Isa. 8: 20. 1 Pet. 4: 11. Ps. 119: 96 to 105.

III.

That God has made himself known in the Scriptures under the name of the Father, and of the Son, and of the Holy Spirit; that he has so revealed himself as to teach that the Father is God,[1] and the Son is God,[2] and the Holy Spirit is God,[3] yet that these three are but one God.[4]

1. Eph. 4: 6. 1 Cor. 8: 6. 2 Pet. 1: 17. Col. 3: 17
2. Isa. 9: 6. Jno. 1: 1 to 4. 1 Jno. 5: 20. Jno. 14: 7 to 11. Acts 20: 28. 2 Cor. 5: 19. 1 Tim. 3: 16. Heb. 1: 6 to 12. Rom. 9: 5. Col. 1: 16, 17. Matt. 1: 23. John 5: 18, 23.
3. Acts 5: 3, 4. Matt. 12: 31, 32. Is. 6: 3, 8 to 10. with Acts 28: 25. Ex. 17: 7, with Heb. 3: 7 to 9. Acts 4: 23 to 25, with Acts 1: 16, 20. 2 Thess. 3: 5, 1 Cor. 12 chapter.
4. 1 Jno. 5: 7. Matt. 28: 19. 2 Cor. 13: 14. Mark 12: 29, 32. John 10: 30.

IV.

That man was created holy,[1] but by wilfully violating the law of his Maker, fell from

that state and from all holy communion with God ;[2] that in consequence of this apostasy, his posterity come into the world destitute of holiness, without the least inclination to good, prone to all evil,[3] and consequently children of wrath—the legitimate subjects of death temporal, spiritual, and eternal.[4]

1. Gen. 1: 26, 27, 31. Gen. 5: 1, 9, 6. Eccl. 7: 29.
2. Gen. 3 chapter. 6: 5 to 7. Rom. 5: 12. 1 Cor. 15: 21.
3. Rom. 5; 12 to 19. Rom. 1: 28 to 32. Rom. 3: 9to 20. Ps. 51: 5. 53: 2, 3. 14: 1 to 3. Job 14: 3, 4. Jer. 17: 9. Rom. 7: 18. Ps. 58: 3 to 5.
4. Eph. 2: 1 to 3. Rom. 6: 23. John 3: 36. Gal. 3: 10. Matt. 25: 41. Rom. 8: 6 to 8.

V.

That the only possibility of salvation from this state of guilt and condemnation and death is, exclusively through faith in the mediation of Jesus Christ, God having so "loved the world, that he gave his only begotten Son that whosoever believeth in him should not perish :"[1] that Christ uniting in himself the divine and the human nature was, by his life and his death, invested with all power in heaven and on earth to save to the uttermost all who believe in him,[2] and such only.[3]

1. Jno. 3: 16. Rom. 3: 21 to 28. 5: 19 to 21. Isa. 53 chapter. Heb. 9: 22 to 28. Acts 4: 12. 5: 31.

2. Rom. 1: 3, 4. 1 Tim. 3: 16. Jno. 1: 14. Gal. 4: 4, 5. Heb. 2: 16, 17. 7: 25 to 27. Matt. 28: 18. Jno. 6: 35 to 40.
3. John 3: 18, 36. 8: 24. Mark 16: 16. Heb. 11: 6.

VI.

That to carry out the plan of mercy revealed in the gospel, God has established a church, given ordinances, appointed a ministry, set apart one day of seven for public worship,[1] enjoined upon every believer the duty of making known the glad news, to the extent of his ability, by precept, by example, in business life, in social circles, publicly and from house to house, at home and abroad;[2] and the Holy Spirit taking these means, renders them the medium of his own power to the salvation of the lost.[3]

1. Isa. 40: 9. Isa. 62 chap. Rev. 1: 20. 1 Tim. 3: 15. Matt. 28: 19, 20. 1 Cor. 11: 23 to 26. Eph. 4: 4 to 16. Acts 13: 46, 47. 26: 17, 18. Gen. 2: 2, 3. Ex. 20: 8 to 11.
2. Jno. 20: 21 to 23. Matt. 5: 13 to 16. Rom. 10: 13 to 15. Rom. 12 chapter. 2 Cor. 5: 14, 15.
3. Zech. 4: 2 to 6. 1 Cor. 2 chap. 2 Cor. 10: 4. 1 Cor. 12: 3 to 13. 1 Cor. 3: 7. Joshua 6 chap. John 6: 44, 45, 63. 16: 7, 8. 1 Cor. 1: 21 to 24.

VII.

That in obedience to the authority, and in reliance upon the promise of God, all men

everywhere are to be called to repentance and faith by the preaching of the gospel;[1] and while a full and free salvation is proclaimed indiscriminately for every one who comes to him,[2] those who refuse to yield obedience, and who "neglect so great salvation," are to be faithfully forewarned that "there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries;"[3] that owing to the influence and love of sin in alienating the heart from God and all that is spiritually good, those only who are regenerated by the Holy Spirit, obey that call—exercise repentance and faith, and will finally be saved.[4]

1. Luke 24: 47 to 49. Matt. 24: 14. 2 Cor. 5: 18 to 20. Col. 1: 28. Mark 1: 15. Acts 17: 30.
2. Isa. 55: 1. Matt. 11: 28. Rev. 22: 17. John 6: 40. John 7: 37 to 39. Rom. 10: 13. 3: 21, 22.
3. Heb. 10: 26, 27. John 3: 18, 36. Heb. 2: 3. Acts 4: 12.
4. Rom. 8: 7, 8. John 6: 44, 63, 65. Jer. 13: 23. 1 Cor. 2: 14. John 1: 12, 13. John 3: 3, 5. John 5: 24. Col. 2: 13. Eph. 2: 1 to 7. Titus 3: 3 to 7. Ezek. 36: 25 to 27.

VIII.

That in pardoning and justifying sinners, and in bestowing all the subsequent blessings of Christian life, promised in Christ, God

has no respect to any good works done by them,[1] but *alone to the obedience and sacrifice of Christ*, the merits of which, by an act of free grace, he imputes to all who believe:[2] and that, for the enlightenment of the judgment, the renewal of the heart, the manifestation of pardon and acceptance to the conscience, the first and the continued exercise of faith, as also every Christian grace, we are entirely dependant upon the Holy Spirit.[3]

1. Ps. 51: 1 to 11. Ezek. 36: 31 to 33. Luke 17: 7 to 10. Rom. 3: 1 to 20. Rom. 7: 14 to 24. Rom. 10: 1 to 3. Phil. 3: 3 to 9.

2. Ps. 89: 15 to 37. Isa 53 chap. Jer. 23: 6. Matt. 1: 21. John 6: 29. Acts 13: 38, 39. Acts 16: 30, 31. Rom. 3: 21 to 31. Rom. 4: 4 to 6, 16, 23 to 25. Rom. 5: 1, 2, 16 to 19. Rom. 6: 23. Rom. 7 chap. Rom. 8: 1 to 4. Rom. 9: 30 to 33. Rom. 10: 1 to 12. 1 Cor. 1: 30, 31. Gal. 2: 15, 16. 20, 21. Gal. 3 chap. Eph. 1: 5 to 14. Eph. 2: 5 to 10. Phil. 3: 8, 9. Col. 2: 8 to 15. Heb. 10: 14. Heb. 11: 6. Rev. 5: 9, 10. Rev. 7: 13 to 17.

3. Ps. 51: 10 to 12. Is. 44: 1 to 4. Isa. 59: 21. Ezek. 36: 25 to 27. Ezek. 37: 1 to 14. Zech. 4: 2 to 6. John 3: 5. John 6: 63. John 14: 16, 17, 26. Jno. 15: 26. John 16: 7, 8, 13 to 15. Acts 1: 5, 8. Acts 2: 1 to 4, 17, 18, 33. Acts 4: 31. Acts 7: 55, 56. Acts 9: 31. Acts 10: 44 to 47. Acts 13: 2, 4. Rom. 8: 1 to 16. 1 Cor. 2: 10 to 16. 1 Cor. 6: 11. 1 Cor. 12: 1 to 13. 2 Cor. 1: 22. 2 Cor. 3: 3. Gal. 5: 22, 23. Eph. 1: 13. Eph. 2: 18, 22. Eph. 6: 17. 2 Thess. 2: 13. Titus 3: 5.

IX.

That all who have been or ever will be

brought to exercise "repentance toward God, and faith toward our Lord Jesus Christ," were chosen in him personally and unconditionally before the world began,[1] to obtain salvation in the fulness of time, "through sanctification of the Spirit and belief of the truth:"[2] that in obtaining this salvation, every act is entirely free and voluntary,[3] and that no man is authorized to indulge the slightest hope of heaven, independent of a personal use of the appointed means.[4]

1. Eph. 1: 3 to 6. 2 Tim. 1: 9. Eph. 2: 10. John 15: 16. Rom. 9: 6 to 23. Jno. 17: 6. Acts 13: 48. Jno. 6: 39. Rom. 11: 5 to 7. Matt. 20: 1 to 16. Jer. 31: 3.
2. 1 Pet. 1: 2. 2 Thess 2: 13, 14. Titus 3: 3 to 7. Eph. 2: 1 to 11. Rom. 8: 29, 30.
3. Rev. 22: 17. Isa. 55: 1 to 7. Jno. 6: 37. Isa. 1: 16 to 20. Jno. 10: 27.
4. Luke 13: 23, 24. Prov. 1: 24 to 31. Heb. 2: 3 Prov. 29: 1.

X.

That nothing can separate true believers from the love of God, since they are kept by his power, "through faith unto salvation;"[1] yet in their present state of deep depravity they are liable to frequent relapses, and are therefore to be exhorted against sin as the great, as the only evil that can befall them;[2] and a uniform desire and struggle to obey all divine com-

mands, is to be regarded as the only satisfactory evidence of genuine faith in Christ.[3]

1. 1 Pet. 1: 5. Rom. 8: 31 to 39. Phil. 1: 6. Jno. 10: 28, 29. Ps. 89: 30 to 37. Rom. 5: 8 to 10. Jno. 17: 11 to 15. Jer. 32: 40. Jno. 5: 24.
2. Matt. 24: 12, 13. Titus 2: 11 to 14. 1 Pet. 3: 13 to 19. Eph. 4: 30. 1 Pet. 2: 11, 12. 1 Thess. 5: 19, 22. Rev. 3: 11. Phil. 2: 12, 13.
3. Eph. 2: 10. Matt. 7: 21 to 27. 1 Pet. 2: 9. Matt. 5: 1 to 16. Jno. 14: 15, 21, 24. Rom. 8: 1 to 14. Jno. 8: 31, 32. Rom. 6th and 7th chapters.

XI.

That the great object for which Christians are left in the world is, that by precept and example they may spread the gospel;[1] and the devoted pursuit of this object is made, in the divine arrangement, the means of promoting their present sanctification,[2] while it augments their future bliss by rendering them the honored participants of the Saviour's labors and sufferings in bringing many sons unto glory, and thus the sharers of the joy that was set before Him;[3] that while entire freedom from sin is never attained in this present life,[4] constant growth in grace is not only possible, but inseparably connected with efficiency in spreading the gospel.[5]

1. Jno. 17: 15 to 21. 2 Cor. 5: 14 to 20. Eph. 6: 10 to 20. Acts 20: 21. Rom. 12th chapter.
2. 2 Cor. 4: 13 to 18. 1 Tim. 6: 6 to 19. 1 Pet. 4: 12 to 16. Rom. 5: 3 to 5. 1 Pet. 1: 6, 7.

3. Danl. 12: 3. Matt. 25: 14 to 46. Rev. 14: 13. Rom. 8: 17, 18.
4. 1 Jno. 1: 8. 1 Kings 8: 46. Ex. 7: 20. Rom. 7th chap. Job 9: 20.
5. 2 Peter 1: 1 to 12. Phil. 3: 10 to 21. Eph. 3: 14 to 21. 2 Pet. 3: 18. Heb. 12: 1 to 3, 28. 1 Pet. 4: 1 to 3.

XII.

That the first day of the week is emphatically the Lord's day, and its return to be hailed with gladness:[1] that on this day labor, and amusement, and worldly cares are to be suspended, and its hours spent in public, social, and private worship, and special preparation for the present duties and future destiny of the Christian.[2]

1. Jno. 20: 19 to 26. Acts 20: 7. 1 Cor. 16: 2. Rev. 1: 10, compare with Jno. 3: 35. Phil. 2: 9, 10, 11, and Col. 1: 18.
2. Gen. 2: 1 to 3. Ex. 16: 23 to 30. Ex. 20: 8 to 11. Ex 31: 13, 14. Lev. 23: 3. Deut. 5: 12 to 15. Isa. 56: 4 to 7. Isa. 58: 13, 14. Matt. 12: 1 to 8. Matt. 18: 20.

XIII.

That a visible church of Christ is a congregation of baptized believers, associated by voluntary covenant, in the faith and fellowship of the gospel, and the observance of its ordinances;[1] governed by his laws only, and exercising the gifts, rights, and privileges, in-

vested in them by his word ;[2] and that its only proper officers are bishops or pastors, and deacons.[3]

1. Acts 2: 41 to 47. 1 Cor. 11: 23 to 26. Luke 22: 15 to 20. Acts 4: 32 to 35. 2 Tim. 4: 1 to 5. 1 Peter 5: 1 to 5. Acts 5: 1 to 14.

2. Matt. 18: 15 to 18. Rom. 16: 17. 1 Cor. 5: 11 to 13. 1 Cor. 9: 7 to 14. Eph. 4: 15, 16. Eph. 5: 23. Col. 1: 17, 18. Col. 2: 19. 2 Thess. 3: 14, 15. Titus, 3: 10, 11.

3. Phil. 1: 1. 1 Tim. 3: 1 to 15. Titus 1: 5 to 10. Acts 6: 1 to 6. Acts 14: 23. Acts 20: 17, 28.

XIV.

That the only proper subjects of baptism and the Lord's supper are professed believers ;[1] that baptism is scripturally administered only by immersion,[2] and is a divinely appointed prerequisite to communion at the Lord's table.[3] *See Appendix.*

1. Mark 16: 15, 16. Acts 2: 41. Acts 8: 12, 36 to 38. Acts 9: 17, 18. Acts 16: 30 to 33. Acts 18: 8.

2. Rom. 6: 4, 5. Col. 2: 12 Matt. 3: 6 to 16. John 3: 23. Acts 8: 38, 39. 1 Cor. 15: 29. 1 Peter 3: 21.

3. Compare Luke 22: 14, with Luke 3: 21. Luke 7: 29, 30. Luke 20: 4 to 6. Jno. 3: 22. Jno. 4: 1, 2, and Acts 1: 21, 22. Compare also Matt. 28: 19, 20, with Acts 2: 37 to 42, 44 to 47. Acts 8: 12 to 16, 35 to 38. Acts 9: 18. Acts 22: 11 to 16. Acts 10: 44 to 48. Acts 16: 13 to 15, 30 to 33. Acts 18: 8. Acts 19: 1 to 5. 1 Cor. 11: 2., and 2 Thess. 3: 6.

XV.

That Christians are not to go to law with each other; that Christ has given two simple rules according to which all cases of private difficulty and offence are to be adjusted; the one addressed to the offender, the other to the offended;[1] that cases of public sin which have been matters of common report, may be brought directly to the knowledge of the Church and disposed of according to their wisdom; that the same course may also be pursued respecting all flagrant and gross sins requiring public conference or exclusion, notwithstanding public confession.[2]

1. 1 Cor. 6: 1 to 8. Matt. 5: 23, 24. Matt. 18: 15 to 18, 21, 22. Luke 17: 3, 4. Gal. 6: 1.
2. 1 Cor. 5: 1 to 13. 1 Tim. 5: 20. 2 Tim. 3: 1 to 5. Rom. 16: 17, 18. Titus 3: 10. 1 Tim. 6: 3 to 5. Gal. 5: 12. Rev. 2: 4, 15. 2 Cor. 2: 5 to 11. 2 Thess. 3: 6 to 15.

XVI.

That civil government is of divine appointment for the interest and good order of human society; that therefore it is the duty of Christians to respect the laws of the land, under whatever form of government they live;[1] that magistrates are to be prayed for and conscienciously honored and obeyed,

except in things opposed to the revealed will of our Lord Jesus Christ, who is the only Lord of the conscience, "and the Prince of the kings of the earth";[2] that in no case can christians be justified in appealing to the sword in defence of their religious rights;[3] that with patient sufferance and fervent prayers they are to endure persecution till God shall give wisdom to rulers; that martyrdom is to be chosen rather than either a resort to violent means of defence, or a sinful relinquishment of religious rights and duties.[4]

1. Mark 12: 13 to 17. Rom. 13: 1 to 7. Titus 3: 1. 1 Peter 2: 13 to 17.
2. 1 Tim. 2: 1, 2. Matt. 17: 24 to 27. Acts 5: 29. Rev. 1: 5, 6.
3. Matt. 26: 51 to 53. John 18: 36. Jas. 5: 6 to 8.
4. Matt. 5: 43 to 48. Matt. 10: 23. Rom. 12: 17 to 21, 2 Cor. 10: 4.

XVII.

That there will be a resurrection of the dead, both of the just and the unjust;[1] that Christ will come a second time to judge quick and dead,[2] when those who die impenitent and unreconciled to God, will be sentenced to endless misery, as the just desert of their sins,[3] and those who have been renewed by grace, and have washed their

robes in the blood of the Lamb, will be completely delivered from the power and influence of sin, and admitted into the holy and heavenly Jerusalem, with songs and everlasting joy, to go no more out for ever.[4]

1. 1 Cor. 15th chap. Acts 24: 15. Mark 12: 25 to 27. Hos. 13: 14. Danl. 12: 2. Isa. 25: 8. Job 19: 26, 27.

2. Matt. 25: 31, 32. John 5: 28, 29. Acts 17: 31. Rom. 14: 10 to 12. 2 Cor. 5: 10. Heb. 9: 27, 28. Rev. 20: 11 to 13.

3. Danl. 12: 2. Matt. 25: 41 to 46. Luke 16: 19 to 31. 1 Cor. 6: 9, 10. 2 Thess. 1: 7 to 10. Rev. 20: 14, 15. Rev. 21: 8.

4. Is. 51: 11. Matt. 25: 33 to 40, 46. Jno. 6: 40. Jno. 11: 23 to 26. Phil. 3: 20, 21. 1 Thess. 4: 13 to 17. Rev. 7: 13 to 17.

APPENDIX.

At a regular church meeting held January 3d, 1849, it was Resolved, That we deem it expedient at this early stage in our history, to append to Article 14th the following explicit statement of our views respecting the Communion question :—

First. We regard believers among Pedobaptists, as brethren in Christ, but *as* brethren refusing to submit to an ordinance divinely appointed as a pre-requisite to any and all connection with Christ's *visible* kingdom. In our preaching, in our books, in our conversation and in our hearts, we steadily insist that they have never been baptized, and thus not only exclude themselves from the only visible church organization the New Testament recognizes, but give their influence to subvert and overthrow it. In refusing to sit down with them at a church ordinance therefore, we only express in deed, that which we are all the while ex-

pressing in word, viz, our firm and abiding conviction that they have never been baptized, and our unyielding testimony against them in their opposition to the authority of Christ.

Second. We regard the immersed believer who participates with Pedobaptists in celebrating the Lord's Supper, as in that act, necessarily and unavoidably expressing fellowship for that organized system of error and opposition against the king in Zion, and thereby becoming a partaker of all its evils. As a Pedobaptist who merely has personal preference for immersion, but believes sprinkling or pouring or something else as equally authorized by the head of the church, he may do this consistently with his Pedobaptist faith, and must be treated as still a Pedobaptist, at heart linked in with that system of error. As a Baptist however who believes that there is but one mode of baptism, he cannot take such a step, without denying his own publicly avowed faith, or setting aside and disregarding the only divinely appointed order of Christ's house. In either case, to say the least, he is a disorderly brother and as such we are imperatively commanded to withdraw from him, according to 2 Thess. 3 : 6, "Now we com-

mand you brethren in the name of the Lord Jesus Christ, that ye withdraw yourselves from every *brother* that walketh disorderly and not after the tradition which he received of us."

COVENANT.

Trusting that divine grace has led us to embrace the Lord Jesus Christ and give ourselves up to Him, we now solemnly covenant, by the same grace, to give ourselves to one another; to adhere to the adopted articles of faith as expressing the mind of the Spirit, in a form convenient for our constitution,—to exercise a Christian care and watchfulness over each other, and faithfully warn, rebuke and admonish one another as duty shall dictate; not to forsake the assembling of ourselves together at such times and places, as the honor of the Redeemer may demand, nor omit the great duty and privilege of praying without ceasing for ourselves and others; to participate in each other's joys, and endeavor, with tenderness and sympathy to bear each other's burdens and sorrows; to walk circumspectly and

watchfully in the world, denying ungodliness and worldly lusts; to strive together and give as the Lord shall prosper for the support of a faithful evangelical ministry among ourselves, and the spread of the gospel over the entire world: and through life, amidst evil report and good report, in all things to seek the honor and glory of Him, who has called us out of darkness into his marvellous light.

N° 116.

CONDITION AND CHARACTER

OF

FEMALES

IN

PAGAN AND MOHAMMEDAN COUNTRIES.

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AND SOLD AT THEIR DEPOSITORY, NO. 36 NORTH FIFTH STREET; AND BY AGENTS OF THE SOCIETY, AND ITS BRANCHES, IN THE PRINCIPAL CITIES AND TOWNS IN THE UNITED STATES.

The following circumstance took place about 20 miles north of Calcutta, on the 18th of March, 1813, and was communicated to Mr. Ward, Baptist Missionary at Serampore, by Captain Kemp, an eye witness of the scene.

"On Thursday last, at nine in the morning, one of our best workmen, who had been sick but a short time, was brought down to the river side to expire. He was placed, as is customary, on the bank, and a consultation was held respecting the time when he would die. The astrologer predicted, that his dissolution was near The sick man was then immersed up to the middle in the river, and kept there for some time. But death not being so near as was predicted, he was again placed upon the bank, extended at full length, and exposed to a hot sun, where he continued through the day; except only at those intervals, when it was supposed that he was dying, and when he was again immersed in the sacred stream. I visited him in the evening; and found him to be sensible, but without the power of utterance. He was, however, able to make signs with his hands that he did not wish to drink the water of the river, which they were continually pouring into his mouth, by means of a small shell. He remained in this situation during the night; and in the morning, the immersions again commenced, and were continued at intervals, until about five in the evening, when he expired,—or, more properly, was murdered. His wife, a young woman about 16 years of age, hearing of his death, came to the desperate resolution of being *buried alive with the corpse.* She was accompanied by her friends to the beach, where the body lay; and here a small branch of mango was presented to her, which, having accepted, she could not retreat. I went to her, and questioned her with respect to the act she was about to perform. I spoke also to her relations, of the heinousness of their crime, in allowing the young creature thus to precipitate herself into the presence of her Creator. Mrs. Kemp likewise said much, both to the mother and daughter. But all was to no purpose. The mother declared, that it was her daughter's choice; and the daughter added, that she was deter-

Continued on the 3d page.

No. 116.

CONDITION AND CHARACTER

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[The following pages contain a simple statement of facts, which have been collected from the writings of a large number of authors. Their truth is attested by men of different characters and professions—by protestants, catholics, infidels, and pagans—by geographers, travellers, and missionaries; who all agree in representing the condition of the female sex in heathen countries as degraded and miserable in the extreme.]

It is difficult and perhaps impossible to describe the evils, to which heathen females are subject, without giving pain to the benevolent, or offending the pure and refined. But the truth must be told. The remedy can never be applied till the disease is known. The sympathy that hastens to relieve, cannot be felt till the misery is seen. The Christian charity, that smiles compassion on every object of want and wickedness, will not be made to act with its full and proper energy till it sees the pollution and guilt of the 600,000,000 of souls now buried in the death-shades of heathenism. Let us not then shrink from the contemplation of their real state, however painful it may be to behold it. We shall but *see*, what they *endure*.

I. Their Condition.

1. *They are despised.* The heathen female is viewed with contempt from the morning of her existence. The birth of a daughter, in most unevangelized countries, is an occasion of sorrow. She is frowned upon by her parents and relatives, and her sex is often a sufficient reason for putting an immediate end to her existence.(1)* Born into the world with such unpro-

*The figures refer to a list of most of the writers and books, on whose authority these statements are made, which the reader will find on the last page.

pitious omens, if she is permitted to live, it is only to witness the gathering cloud of darkness and misery, which hangs over the whole course of her life. Women in all pagan and Mohammedan countries are regarded as inferior to men, and made to be subservient to their wants and pleasures. In some they are considered "a necessary evil," a disgrace to the world, unworthy the companionship of man. The greatest possible insult you can offer a Mohammedan in Persia, is to inquire after the female part of his family, even were they at the extremity of some dangerous illness.(2) Such a contempt for the female character, and such an opinion of the design of woman's creation, are sanctioned by the Koran, whose doctrines command the belief, and determine the practice, of 120,000,000 of the human race.

The "sacred books" of Hindostan, whose precepts sway the minds of its 100,000,000 of inhabitants, speak thus, "In every stage of life, woman is created to obey. At first, she yields obedience to her father and mother. When married, she submits to her husband. In old age, she must be ruled by her children. During her life she can never be under her own control."* "Women have no business with the text of the Vedu. Having therefore no evidence of law, and no knowledge of expiatory texts, sinful woman must be as foul as falsehood itself."(3) Such sentiments are not confined to the pages of their "sacred books." They live in the heart, and govern the life of every Hindoo. Facts in proof and illustration of this will appear in the sequel.

In countries where no "sacred books" condemn the female sex to perpetual subjection and contempt, they are frequently not less despised. At the Society Islands, before the introduction of Christianity, they were held in the most debasing degradation during their whole lives. Men were considered "rah," sacred, while women were regarded as "noah," impure, or common. Men were allowed to eat several kinds of meat, cocoa nuts, plantains, and other articles of food offered to the gods; which females were forbidden

* How different the precepts of Christianity. See Eph. v. 25 and 28—30; Peter iii. 7, &c.

to touch under pain of death. The fires also, at which the food of the men was cooked, the baskets in which it was kept, and the houses in which they ate, were sacred, and females were forbidden to use the former, or enter the latter, under the same awful penalty.(4)

2. *Their education is neglected.* This is true of every rank and in every country where the Bible has not rescued woman from her degradation. It is a natural consequence of the contempt in which she is held. Among the rich and the poor, in the families of princes and of peasants, she is alike ignorant. Throughout the whole pagan and Mohammedan world, there does not probably exist a single school for the education of females, except those which have been established by the efforts of Christian benevolence. In Mohammedan countries they are sometimes instructed in embroidery, music, dancing, and such other external accomplishments as may serve to render them fitter instruments for their masters' pleasure; but not a thought is bestowed upon the cultivation of the mind. The immortal soul, the never-dying spirit, is utterly neglected. Reading and writing are to them unknown.(5)

In Hindostan, not twenty in as many millions are blessed with the common rudiments of Hindoo learning.

In Ceylon, when the American missionaries arrived there, not one among a population of 200,000 could read. The cultivation of the female mind is thought to be not only vain, but dangerous to the welfare of society; and the direst calamities are denounced against the woman, who may aspire at the dangerous pre-eminence of being able to read and write. It is supposed that the employments proper for woman do not require education. She can sweep the house, cook the food, collect fuel, wait on her lord, and feed her children without it, and having discharged these duties with fidelity, the whole work of life is accomplished.(3)

A missionary in conversation with some respectable natives, who were anxious to have schools established for boys, told them that the Christian public were desirous of doing every thing in their power to establish schools for the instruction of girls. The oldest and

most intelligent of them replied, "What have we to do with them? Let them remain as they are." The missionary reminded him that females were passing into eternity ignorant of the way of salvation, and in danger of perishing forever. "They do not know how to go to heaven," replied the native, "but they know how to go to hell, and let them go."(6)

3. *They are not at their own disposal in marriage.* In some unevangelized countries they are betrothed by their parents in infancy, or childhood. In others, they are sold at a more advanced age, at prices varying according to their beauty, or rank. A Circassian female, fourteen years of age, who had been taken prisoner by the Cossacs, being told that she was to be set at liberty, begged that she might remain in confinement where she was, because she feared her parents, as thousands of Circassians are accustomed to do, would sell her, and she might fall into the hands of masters more cruel than the Cossacs.(7)

In some nations, custom, handed down from generation to generation, till it has become as strong as law, forbids a woman to reject proposals of marriage, from whatever man they come. Whether she is pleased, or displeased, she must leave her parents, and the companions of her early years, to drag out the remainder of her earthly existence, in subjection to the authority of a tyrant, whom she cannot but loathe and abhor.(5) In Hindostan, the greatest possible odium is attached to the character of any female, who remains unmarried after eleven years of age. So great is this disgrace, that in order to avoid it, several who had passed that age, were married to an aged Brahmin, when his friends were carrying him to the Ganges to die upon its banks.(3)

4. *The practice of polygamy prevents them from enjoying the affections of their husbands and the happiness of domestic life.* This practice, destructive as it is of all conjugal felicity, prevails among the higher ranks in almost every pagan and Mohammedan country. It is authorized by the Koran, which permits every man to marry four wives. But this limitation is commonly disregarded, and the rich Mussulman increases the

number according to his wealth and inclination. It varies from the lawful four, to the three hundred, five hundred, fifteen hundred, or two thousand of the Grand Seignior.(8)

In Hindostan, the Kooleen Brahmins, who are considered the most pure and holy of the whole Brahminical sect, claim as a privilege of their order, the right to marry one hundred wives. Although they do not often exercise this right to its full extent, the number of their wives is frequently not less than forty or fifty.(9) As in Mohammedan, so in pagan countries, the number of a man's wives generally depends upon his disposition, or ability to support them. The evils resulting from this unhallowed practice can be better conceived than described. It is totally destructive of domestic peace, and renders every female, subject to its influence, an object of constant and bitter persecution from the other wives of her husband, or a prey to the devouring envy, hatred and malice, which continually rankle in her own bosom.

5. *They are liable to be divorced by their husbands at any moment, and left without means of support.* In Hindostan, the husband may divorce his wife at pleasure. Says the "divine Munro," "The woman who speaks unkindly to her husband, may be superseded by another without delay." He has only to address her by the title "mother," and the marriage covenant is dissolved. This is the only bill of divorce requisite.(3) When thus cast out by her husband, such are the customs of society, that there is no employment, by which she can gain an honorable livelihood.(10) In other countries, divorce is equally easy to the husband, and extremely common.

6. *Among the higher ranks in Mohammedan and partially civilized pagan countries, they are secluded from the society of men.* In Hindostan and China, the wife of a man of rank and wealth is continually secluded, and closely guarded. She is never permitted to eat with her husband. She never mixes with company, even at her own house; and is never seen abroad with her husband, unless on a journey. A Hindoo female seeing a European lady walking arm in arm with her

husband, exclaimed in the utmost astonishment, "Oh! ma! what is this? Do you see? They take their wives by the hand, and lead them through the streets without the least shame!"(1)

In the houses of the higher class, the harem, or women's apartment, is literally a prison. It is usually so situated and constructed, that the inmates can neither be seen from without, nor enjoy any prospect, but that of an adjoining garden, which is surrounded with lofty walls. It is never entered by any male except the husband. The wife is seldom permitted to go abroad; and never without being concealed in a close carriage, or having her face so enveloped that she could not be recognized even by the most intimate friend. If she does, it is at her peril. Says Col. Phipps, an English gentleman, in an address before the church missionary society, "In Alexandria, [Egypt] I have seen a Turk, at mid day, in the open street, cut off a woman's head for no other reason, than because he saw her without a veil, and her person was not concealed in her cloak."

The strictness with which the inmates of the harem are guarded, may be learned from the following particulars respecting the women belonging to the seraglio of the Grand Seignior of Turkey. "Whenever they go abroad, which is very seldom, a troop of black eunuchs convey them to the boats, which are enclosed with lattices and linen curtains; or, if their excursion is on land, they are put into close chariots, and signals are made at certain distances, that no one approach the road, through which they pass, under pain of death. When the Sultan permits them to walk in the gardens of the seraglio, they are cleared of every thing human, and a guard of black eunuchs, with drawn sabres, march on patrole. If an individual is found in the gardens, even through ignorance, or inadvertency, he is instantly sabred, and his head is laid at the feet of the Grand Seignior, who bestows a large reward upon the guard for his fidelity."(8)

The same spirit of jealousy and dark suspicion, which dictates the conduct of the Grand Seignior, haunts the minds of husbands in Mohammedan countries generally. In some it is common in the lower

as well as higher ranks, and the women's apartment in the house of every poor man is a harem upon a small scale.

This close confinement and seclusion places the wife entirely in the husband's power. Whatever abuse she may suffer, there is no one to redress her wrongs. Says a traveller, who resided for a time at Constantinople, "The body of a young woman of surprising beauty, was found one morning near my house. She had received two wounds, one in her side, the other in her breast; and was not quite cold. Many came to admire her beauty; but no one could tell who she was, no woman's face being known out of her own family. She was buried privately, and little inquiry was made for the wretch, who had imbrued his hands in her blood."(11) The Pacha of Acre in Palestine, not many years since, put to death seven of his wives at a single time, and with his own hands.(7)

7. *In the lower ranks, and in barbarous pagan countries, they are compelled to perform the most servile and toilsome labors.* In Ceylon a recent traveller was surprised to see strong and healthy men engaged in washing, ironing, preparing muslin dresses, and other similar employments, while slender females were passing the streets, carrying heavy burdens, or laboring in the fields.

In China, where, on account of the vast number of rivers and canals, more business is done upon the water than in any other part of the world, women are obliged to perform the duties of boatmen, in addition to what are considered their proper employments in other countries.(12) On land they may be seen performing the various parts of agricultural labor, frequently with an infant on their backs; while their husbands are gaming, or otherwise idling away their time.(13) Barrow asserts that he has seen the wife dragging the light plough, or harrow, while the husband was performing the easier task of sowing the seed. A Jesuit missionary assures us, that he has seen a woman and an ass yoked together to the same plough, while the inhuman husband was guiding it and driving his team.

8. *They are held in the most abject submission to the will of their husbands.* That the Mussulman female, imprisoned in the harem, must be subject to the will of her master, is evident from what has already been said; and also from the precepts of the Koran, which directs the husband to chastise his wife, if she disobeys his commands.

In Hindostan, women are required, both by the enactments of legislators, and by the still more binding precepts of religion, to be held in the most complete depression. The Padma Parana, a book which is regarded with greater reverence, and whose precepts are more strictly obeyed by many a deluded Hindoo, than is the Word of the Everlasting God by multitudes of nominal Christians, speaks thus—"When in the presence of her husband, a woman must keep her eyes upon her master, and be ready to receive his commands. When he speaks, she must be quiet, and listen to nothing besides. When he calls, she must leave every thing else, and attend upon him alone. A woman has no other god on earth than her husband. The most excellent of all good works she can perform, is to gratify him with the strictest obedience. This should be her only devotion. Though he be aged, infirm, dissipated, a drunkard, or a debauchee, she must still regard him as her god. She must serve him with all her might, obeying him in all things, spying no defects in his character, and giving him no cause for disquiet. If he laughs, she must also laugh. If he weeps, she must also weep. If he sings, she must be in an ecstacy. She must never eat, till her husband is satisfied. If he abstains, she must surely fast; and she must abstain from whatever food her husband dislikes. When he goes abroad, if he bids her to go with him, she shall follow. If he bids her stay, she shall go nowhere during his absence. Until he returns, she shall not bathe, clean her teeth, pare her nails, nor eat more than once a day."(10) By these impious and barbarous precepts, and others of a similar nature, the Hindoo husband is guided in the treatment of his wife. He never speaks her name, if he adhere strictly to his religion, but calls her, "my servant," or "my dog." Nor may the wife

speak the name of her husband, but must call him, "my lord," or "the master of the house." She is liable to chastisement from her husband, and deems that a happy day, in which she escapes his cruel scourge.(1) A native convert to Christianity, speaking of the effect of the gospel upon his conduct, stated as the strongest possible external evidence of his conversion, that he had entirely ceased to beat his wife.

In Burmah the wife and grown daughters are considered by the husband and father as much the subjects of discipline as the younger children. Hence it is not uncommon for females of every age and description, to suffer under the tyrannical rod of those who should be their kind protectors and affectionate companions.(15)

9. *Their lives are not valued.* In Greenland, it is customary to bury aged, helpless females alive. An Arab, in the north of Africa, asked his wife for his knife. She replied that she had lent it to a neighbor. "Do you not know," said he, "that you have no business to meddle with any thing belonging to me?" She acknowledged she had not, confessed her fault, expressed her sorrow, and offered to go immediately and bring back the knife. He replied, "I will see if I can't have a wife, who will obey my commands better. I always told you not to meddle with any thing of mine." He then levelled her to the ground with one stroke of his club, and continued his blows till she ceased to breathe. Neither man nor woman went near them, though her cries were heard through the whole tribe.

In the evening the neighboring women dug a grave scarcely of the size of her body, into which they laid the naked corpse sideways, trode it down with their feet till it was level with the surface of the earth, and covered it with a heap of stones. The only notice taken of this inhuman deed was, that the council of the tribe fined the murderer four sheep, which he was required to cook for their supper. He paid the fine, and in a few weeks married again.(16)

Col. Phipps, whose name has been already mentioned, says, "The rich and powerful in Hindostan not unfrequently punish the females of their families by

causing them to be sown up in a sack and thrown by night into a river, or well. I have seen a rich Hindoo who was known to have destroyed several women in this manner. When the magistrate attempted to bring the wealthy culprit to punishment, he found that the very parents and kindred of the victims had been bribed to depose in the court of justice, that they had died a natural death. I have seen taken out of large wells, several human skeletons, the remains of murdered heathen females; and I wish it to be distinctly understood, that what I relate are facts, which have come under my own personal observation."

Such is the treatment, to which woman in unenlightened countries is subject. In one she is regarded as too impure to enter the dwelling of which she should be the brightest ornament; in another she is imprisoned and guarded like the felon, or the murderer. Here she is bought and sold like the slave, or the brute; there she waits at the table of her lord, but may never partake with him of its provisions. Here she must draw the plough for her unfeeling husband; there her blood from the earth proclaims her wrong. But where—where in all the pagan and Mohammedan world—where among the 600,000,000 of our race, to whom the Bible is unknown, is woman the equal companion of man? Where is she the happy wife of the affectionate husband? Where, the honored mother of grateful children? Ask the native female of our own America. You have heard her mourn her unhappy fate. Ask the daughter of abused Africa. Her dying shrieks have told her tale of wo. Ask the islands of the sea, or the distant East. They cannot tell. She is every where despised, neglected, afflicted, oppressed.

II. THEIR CHARACTER.

1. *They are destitute of female delicacy.* In many of the countries, of which we speak, females, as if it were not enough to be destitute of those qualities of mind and heart, which are the peculiar glory of their sex, disfigure their persons in such a manner as to destroy their native beauty and grace. They seem to be incapable of distinguishing between beauty and deform

ity, and to have lost all sense of female propriety. Proofs of this are given in the writings of almost every traveller, who has observed their customs. Among the multitude, which might be adduced, let one or two suffice.

At the Society Islands it was formerly customary for every female to provide herself immediately after marriage with an instrument having rows of shark's teeth inserted in it, with which they cut and mangled themselves in a most horrible manner upon the death of any of the family; striking the head, temples, cheeks, and breast, till the blood flowed profusely, and at the same time uttering the most deafening and agonizing cries. This was their mode of expressing intense joy as well as grief. Their amusements were not more becoming the female character. One of these was wrestling, in which females, even of the highest rank, engaged not only with one another, but with men, and in the presence of thousands of spectators of both sexes.(4)

To describe the intolerable filthiness of their dwellings and food, and their want of personal cleanliness, would be a disgusting task.*

2. *They are superstitious.* This is a natural consequence of their ignorance. In Hindostan nothing is more common than to see females measuring the distance from temple to temple by prostrating their bodies at every six feet; suspending themselves by hooks thrust through the muscular parts of their backs; and in a thousand ways tormenting themselves to obtain the favor of their gods. "As I was walking out on a certain occasion," says an American missionary, "I saw two women in the middle of the road rolling through the mud, which was then about a foot deep. Upon my approaching them and inquiring their object, they replied, 'we were sick, and vowed to our god that if he would make us well we would roll to his temple.' After expostulating with them some time, I was obliged to

* Let the reader who would know more of this, consult Stewart's Journal at the Sandwich Islands, Harmon's, or Lewis and Clark's, among the North American Indians, &c.

leave them, sick and weak as they were, to their infatuation, just at night, with three fourths of their journey still before them, and with a strong probability of their perishing before the night should be far advanced. Proceeding a few steps I met a Brahmin, and pointing to the scene, expostulated with him for keeping the females in such ignorance, and in the practice of such superstitions, appealing to his conscience that he knew better. He coldly replied, 'Ah, let them alone, let them alone, that's worship just suited to their capacities.'"(1)

Their superstition and ignorance render them the dupes of the most detestable and wicked impositions from their impious priests, the Brahmins. Among them, as among the ancient Israelites, barrenness is regarded as a calamity, and deliverance from it is often the subject of prayer to their gods. There are temples, the deities of which are believed to have power to remove it. Applicants are told by the Brahmins to remain in the temple during the night, performing their devotions; and that if their worship is accepted they will be visited by the god. They return home without the least suspicion of the horrid deception practised upon them by the Brahmins, supposing that they have had intercourse with the deity of the temple. At other temples the same boon is promised on conditions *still more degrading and monstrous.* At those temples, during the festival months, there is one vast scene of impurity and wickedness.(10)

3. *They are generally guilty of the trangression of the seventh commandment.* It is needless to dwell upon this topic. To assert the truth is scarcely tolerable to a mind of delicacy and refinement. Yet let us listen for a moment to what men of undoubted veracity have said upon the subject. "It is a fact," says Rev. Mr. Ward, "which perplexes many of the well informed Hindoos, that notwithstanding the wives of Europeans are seen in so many mixed companies, they remain chaste, while their wives, though continually secluded, watched, and veiled, are notoriously corrupt. I recollect the observation of a gentleman, who had resided twenty years in Bengal, and whose opinion on such a

subject is entitled to the highest regard, that 'the infidelity of Hindoo women was so great that he scarcely thought there was an individual among them, who had always been faithful to her husband.' A Brahmin, who would be far from disparaging his country, affirmed that 'he did not believe there was a single female in the large cities of Bengal, who had not violated the laws of chastity.'"

But in violating the laws of morality, they act in perfect obedience to the dictates of their religion. Many of the gods of India are gods of impurity. The practice of this vice constitutes the essence of their worship, and their temples are brothels. In consequence of their being married in childhood, thousands of Hindoo females are left in widowhood at an early age. Both law and public opinion take from them all means of supporting themselves in respectability. Driven to desperation by the miseries that overwhelmed them, hundreds have heretofore thrown themselves upon the funeral piles of their deceased husbands. The fate of the surviving widow is often worse than death. She can never marry, although her husband may have died when she was a mere child. She must remain in cruel bondage to her sons, or her husband's relations. Many, rather than endure the obloquy and servitude of widowhood among their friends, resort to the only means of procuring support in their power, and obtain a miserable subsistence by prostitution. This mode of securing a livelihood, among these blinded, degraded beings, is honorable in comparison with widowhood; and widows generally give themselves up to this sin in order to avoid disgrace![1]

4. *They are "without natural affection."* "The very periods," says a well known missionary, "when the infant of the Christian mother is to her an object of intense solicitude, and of the deepest anxiety, times of sickness and distress, are those when the heathen mother feels that in her child she has a care and a trouble, which she will not endure. She stifles its cries for a moment with her hand, hurries it into a grave already prepared for it, and tramples to a level the earth

under which *the offspring of her bosom is struggling in the agonies of death.*"(17)

At the Society Islands two-thirds of the children were murdered in infancy. Some mothers had thus consigned to the grave five, six, eight, or even more of their offspring. "I do not recollect," says Rev. Mr. Ellis, "meeting with a female in the islands during the whole of my residence there, who had been a mother while idolatry prevailed, and had not imbrued her hands in the blood of her offspring." A similar statement is made by another missionary, who had spent thirty years on the islands.(4)

In India the frequent transgression of the sixth commandment results from the disregard of the seventh. Mothers add to the sins already mentioned that of destroying in the bud the fruit of their crimes. Not only the numerous widows in that country, but also wives procure abortion. Some are accustomed to do it annually. "The Pundit" [teacher] says Mr. Ward, "who gave me this information, supposes that 10,000 infants are thus murdered in the province of Bengal every month; appealing in support of his opinion to the fact that many females are tried for these offences in the courts of justice in every zillah of Bengal, and that it was so common an event that every child knew it." Infants are also destroyed by offering them to the Ganges; burying them alive; suspending them in baskets on trees, where their lives are ended by the attacks of ants, and birds of prey; and by exposing them to be devoured by crocodiles, jackals, and tigers.

In China this practice is little, if at all less common In the city of Pekin so great is the number of infants exposed by their unnatural mothers, that a person is employed by government to go through the streets every morning with a cart, and gather up the children thus exposed, and cast them, the living and the dead without distinction, into a large pit appropriated to this purpose.

Pause now for a moment, reader, and reflect upon the condition of 300,000,000 of your fellow beings, designed by their Creator to belong to the fairest and loviest

portion of the human race. Behold them despised, oppressed, and sunk down in pollution and guilt. Compare their situation with the happy lot of the Christian female; and while you rejoice in the superior character and privileges of the latter, remember that "it is by the prevalence of the gospel alone, that man learns to attribute to woman an origin as high, a value as precious, a destination as lofty, and a duration as endless, as his own." The respect, the intelligence, the purity, and the every blessing of the Christian female, it is in the power of the gospel to bestow upon her sister in heathen lands. We know this from its effects in ages past. The females of Greece and Rome, 1800 years ago, were in many respects, regarded and treated as are those of Turkey and Hindostan at the present time. Impurity and infanticide were *common* among the former, as well as the latter.(18) Heathenism in every age and every country is essentially the same. But wherever the elevating and purifying influence of Christianity has been diffused, it has rescued woman from her degradation and wickedness, and made her blessed and a blessing. Mark upon the map of the world those countries where the Bible is known, and you mark at the same time the only nations in which the rights of woman are regarded.

We know it also from what it is now doing among some, who were lately sunk in the deepest degradation and wickedness. Tahiti, one of the Society Islands, affords an instance. The commencement of the year 1815, is distinguished in the annals of that Island by changes in society affecting the intellectual, religious, and domestic character of its inhabitants generally, but especially of the females. The withering influence of idolatry began to decline and give way to the humanizing, elevating power of Christianity. The food was no longer regarded as sacred, nor the fires, as hallowed. In sickness and distress, the mother, the wife, the sister and daughter, were no longer neglected. The cheerful hearth, the family board, and domestic altar, began to diffuse their life-giving joys. Instead of cruelty and contempt the utmost tenderness is now manifested by the husband and father towards his wife and

children. When the family carry their produce to trade with vessels, the first choice among articles purchased is given to the children, the next is allowed to the wife, and the husband takes for his portion what ever may remain. The female now enjoys the pleasure resulting from culture of mind, ability to read the sacred Scriptures, and write her native language. Having become a proficient in needle work, she has laid aside the native dress, consisting merely of a piece of cloth loosely thrown about the waist, and adopted the European style. Barbarous and masculine amusements are exchanged for visits of mercy to the sick and dying. The cruel mangling, dishevelled hair, and savage yell, are superseded by the solemn prayer, and the funeral procession. The mild influence of Christianity has effected the entire abolition of infanticide, and revived the parental affection and tenderness originally implanted in the human bosom. The mother, who had been guilty of destroying her helpless offspring, may now be seen coming into the place of public worship with her little babe in her arms, gazing with evident tenderness upon its smiling countenance, or reading and explaining the Word of God, and kneeling in prayer with those children, who but for the gospel would have been ushered into eternity, ere their playful smiles had won the affections of the parent's heart.(4) This instance proves, as do many others, that the gospel is to the heathen female "glad tidings of salvation" for two worlds. It delivers her from present oppression, and from coming wrath.

We see then the disease, and we know the remedy We know that Christianity can break the iron yoke of their bondage, and dissipate the darkness of their ignorance. It can raise them up from the pollution and wickedness in which they are plunged, and bless them with all the dignities and enjoyments of their sex in Christian countries.

[*Authorities* —1. Rev. Mr. Bardwell. 2. Sir R. K. Porter. 3. Rev. Mr. Ward. 4. Rev. Mr. Ellis. 5. Shoberl. 6. Lond. Miss Register. 7. Rev. Dr. Clarke. 8. Edin. Encycl. 9. Rev. Dr. Buchanan. 10 Abbe Dubois. 11. Lady Montague 12. Mr. Wood. 13. Sir G Staunton. 14. Cecil's Miss Sermon. 15. Mrs. Judson 16. Capt. Paddock. 17. Rev. Mr. Stewart. 18 Rev. Dr. Ryan. 19. Barrows.]

mined to go 'the road her husband had gone.' There was not the least appearance of regret, either in the mother's countenance, or conduct. At 8 o'clock, P. M. the corpse, accompanied by this self-devoted victim, was carried to a place a little below our grounds, where I repaired to behold the perpetration of a crime, which I could scarcely believe could have been committed by a human being. A circular grave, about 15 feet in circumference, and about 5 or 6 feet deep, was then prepared. The corpse, after some formulas were read, was placed at the bottom of the grave, in a sitting posture, with the face to the north. The young widow came forward; and, having walked round the grave seven times, calling out *huree bul! huree bul!* in which she was joined by the surrounding crowd, descended into it. I then approached within a foot of the grave, to observe if any reluctance appeared in her countenance, or sorrow in that of her relations. In hers, no change was perceptible. In theirs was an appearance of exultation. She placed herself in a sitting posture, with her face to the back of her husband, embracing the corpse with her left arm, and reclining her head on his shoulders. The other hand she raised above her own head, with her fore finger erect, which she moved in a circular direction. The earth was then deliberately put about them; two men being in the grave, for the purpose of stamping it about the living and the dead, which they continued to do, until the earth rose to a level with the surface, or two or three feet above the heads of the entombed. As her head was covered some time before the finger of her right hand, I had an opportunity to observe whether any regret was manifested. But the finger moved round in the same manner as at first, until the earth closed the scene. Not a parting tear was observed to be shed by any of her relations, until the crowd began to disperse; when the usual lamentations and howlings commenced, which, however, were without sorrow."*

Is it said by any one, this is indeed an almost unparalleled example, at once of natural energy of mind,

*Ward's View, &c. vol. ii. p. 53—55.

of conjugal affection, and of fidelity to what was thought to be religious duty? I should be very willing so to view it, if so indeed it ought to be viewed; for I am not disposed to deny that there has been, and may be, great virtue in a heathen; and I know that religion, in every form, in which it has been professed, has had its martyrs. But let us not indulge imagination, where we should exercise reason alone; and mistake inferences from groundless speculations, for the sober deductions of truth. The conduct of this young widow, at the grave of her husband, and her death,—and, I may add, the conduct in death of many hundreds of Hindoo widows, who resolve not to live after the funeral of their husbands,—is not to be viewed by itself; or alone in its immediate, and most apparent connexions. There are other considerations, which act in conjunction with the prescriptions of religion that are here obeyed, a knowledge of which, at once brings the cruelty of the character of this religion into strong relief; and dispels the halo, with which fancy would surround this act of self immolation.

"It is not," says Rammohun Roy, "from religious prejudices, or early impressions only, that Hindoo widows burn themselves upon the piles of their deceased husbands. But it is also from their witnessing the distress, in which widows in the same rank in life are involved, and the insults and slights to which they are daily subjected, that they become in a great measure regardless of existence, after the death of their husbands. It is this indifference, accompanied with the hope of future reward, which is held out to them, which leads them to the horrible act of suicide."

A

SHORT SUMMARY

AND

DECLARATION OF FAITH

OF THE

ELEVENTH-ST. BAPTIST CHURCH,

NEW-YORK.

CONSTITUTED DEC. 15TH, 1843.

Rev. SIDNEY A. COREY, Pastor.

These things declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ.—*St. John.*

Not because we have dominion over your faith, but are helpers of your joy; for by faith ye stand.—ST. PAUL.

NEW-YORK:
G. B. Maigne, Printer, 98 Catharine-street.
1844.

DECLARATION OF FAITH.

I. OF THE SCRIPTURES.

We believe the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction? (*a*) that it has God for its author, salvation for its end, (*b*) and truth without any mixture of error for its matter; (*c*) that it reveals the principles by which God will judge us; (*d*) and therefore is, and shall remain to the end of the world, the true centre of Christian union, (*e*) and the supreme standard by which all human conduct, creeds and opinions should be tried. (*f*)

Places in the Bible where taught.

(*a*) 2 Tim. iii. 16, 17. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works. Also, 2 Pet. i. 31. 2 Sam. xxiii. 2. Acts i. 16: iii. 21. John x. 35. Luke xvi. 28, 31. Ps. cxix. 111. Rom. iii. 1, 2.

(*b*) 2 Tim. iii. 15. Able to make thee wise unto salvation. Also, 1 Pet. i. 10, 12. Acts xi. 14. Rom. i. 16. Mark xvi. 16. John v. 34, 39.

(*c*) Proverbs xxx. 5, 6. Every word of God is pure—Add thou not unto his words, lest he reprove thee, and thou be found a liar. Also, John xvii. 17. Rev. xxii. 18, 19. Rom. iii. 4.

(*d*) Rom ii. 12. As many as have sinned in the law, shall be judged by the law. John xii. 47. 48. If any man hear my words—the word that I have spoken, the same shall judge him in the last day. Also, 1 Cor. iv. 3, 4. Luke x. 10, 16: xii. 47, 48.

(*e*) Phil. iii. 16. Let us walk by the same rule; let us mind the same thing. Also, Ephes. iv. 3, 6. Phil. ii. 1, 2. 1 Cor. i. 10. 1 Pet. iv. 11.

(*f*) 1 John iv. 1. Beloved, believe not every spirit, but try the spirits whether they be of God. Isaiah viii. 20. To the law and to the testimony; if they speak not according to this word, it is because there is no light in them. 1 Thess. v. 21. Prove all things. 2 Cor. xiii. 5. Prove your own selves. Also, Acts xvii. 11. 1 John iv. 6. Jude 3d v. Ephes. vi. 17. Ps. cxix. 59, 60: Phil. i. 9, 11.

II. OF THE TRUE GOD.

That there is one, and only one, true and living God,

whose name is JEHOVAH, the Maker and Supreme Ruler of Heaven and Earth: (*a*) inexpressibly glorious in holiness; (*b*) worthy of all possible honor, confidence and love; (*c*) revealed under the personal and relative distinctions of the Father, the Son, and the Holy Ghost; (*d*) equal in every divine perfection, (*e*) and executing distinct but harmonious offices in the great work of redemption. (*f*)

Places in the Bible where taught.

(*a*) Ps. lxxxiii. 18. Thou whose name alone is JEHOVAH, art the Most High over all the earth. Heb. iii. 4. Rom. i. 20. Jer. x. 10.

(*b*) Ex. xv. 11. Who is like unto Thee, glorious in holiness? Isa. vi. 3. 1 Pet. i. 15, 16. Rev. iv. 6, 8.

(*c*) Mark xii. 20. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. Rev. iv. 11. Thou art worthy, O Lord, to receive glory, and honor, and power: for thou hast created all things, and for thy pleasure they are and were created. Matt. x. 37. Jer. ii. 12, 13.

(*d*) Matt. xxviii. 19. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. John xv. 26. When the Comforter is come, whom I will send you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me. 1 Cor. xii. 4, 6. 1 John v. 7.

(*e*) John x. 30. I and my father are one. John v. 17, xiv. 23. Acts v. 3, 4. 1 Cor. iii. 10, 11.

(*f*) Ephes. ii. 18. For through Him [the Son] we both have an access by one Spirit unto the Father. 2 Cor. ii. 14. The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Rev. i. 4, 5.

III. OF THE FALL OF MAN.

That man was created in a state of holiness, under the law of his maker; (*a*) but by voluntary transgression fell from that holy and happy state; (*b*) in consequence of which all mankind are now sinners, (*c*) not by constraint but choice; (*d*) being by nature utterly void of that holiness required by the law of God, wholly given to the gratification of the world, of Satan, and of their own sinful passions, and therefore under just condemnation to eternal ruin, (*e*) without defence, or excuse. (*f*)

Places in the Bible where taught.

(*a*) Gen. i. 27. God created man in his own image. Gen. i. 31. And God saw every thing that he had made, and behold, it was very good. Ec. vii. 29. Acts xvii. 20. Gen. ii. 16.

(*b*) Gen. iii. 6, 24. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise: she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat—Therefore the Lord God drove out the man: and he placed at the east of the garden of Eden, Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life. Rom. v. 12.

(*c*) Rom. v. 19 By one man's disobedience many were made sinners. John iii. 6. Ps. li. 5. Rom. v. 15, 19; viii. 7.

(*d*) Isa. liii. 6. We have turned, every one to his own way. Gen. vi. 12. Rom. iii. 9. 18.

(*e*) Eph. ii. 1, 3. Among whom also we all had our conversation in times past in the lust of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath even as others. Rom. i. 18. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness. Rom. i. 32. Gal. iii. 10, Matt. xxv. 41. Rev. xx. 15.

(*f*) Ez. xviii. 19, 20. Yet say ye, Why? doth not the son bear the iniquity of the father?—The soul that sinneth it shall die. The son shall not bear the iniquity of the Father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. Rom. i. 20. So that they are without excuse. Rom. iii. 19. That every mouth may be stopped, and all the world may become guilty before God. Gal. iii. 22.

IV. OF THE WAY OF SALVATION.

That the salvation of sinners is wholly of grace;(*a*) through the Mediatorial Offices of the Son of God.(*b*) who took upon him our nature yet without sin;(*c*) honored the law by his personal obedience,(*d*) and made atonement for our sins by his death;(*e*) being risen from the dead, he is now enthroned in heaven;(*f*) and uniting in his wonderful person the tenderest sympathies with divine perfections, is every way qualified to be a suitable, a compassionate, and an all-sufficient Savior!(*g*)

Places in the Bible where taught.

(*a*) Eph. ii. 5. By grace ye are saved. Matt. xviii. 1. 1 John iv. 10. 1 Cor. iii. 5, 7. Acts xv. 11.

(*b*) 2 John iii. 16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life. John i. 1, 14. Heb. iv. 14; xii. 24.

(*c*) Phil. ii. 6, 7. Who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant and was made in the likeness of men. Heb. ii. 9; ii. 14. 2 Cor. viii. 9.

(*d*) Isa. xlii. 21. The Lord is well pleased for his righteousness sake; he will magnify the law, and make it honorable. Phil. ii. 8. Gal. iv. 4, 5. Rom. iii. 21.

(*e*) Isa. liii. 4. He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. Matt. xx. 28. Rom. iv. 25; iii. 21, 26. 1 John iv. 10; ii. 2. 1 Cor. xv. 1, 3. Heb. ix. 13, 15.

(*f*) Heb. i. 8. Unto the Son he saith, Thy throne, O God, is forever and ever. Heb. i. 3; viii. 3. Col. iii. 1, 4.

(*g*) Heb. vii. 25. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Col. ii. 9. For in him dwelleth all the fulness of the Godhead bodily. Heb. ii. 18. In that he himself hath suffered, being tempted, he is able to succor them that are tempted. Heb. vii. 26. Ps. lxxxix. 19. Ps. xlv.

V. OF JUSTIFICATION.

That the great gospel blessing which Christ of his fullness, (*a*) bestows on such as believe in Him is Justification; (*b*) that Justification consists in the pardon of sin (*c*) and the promise of eternal life, on principles of righteousness; (*d*) that it is bestowed not in consideration of any works of righteousness which we have done, (*e*) but solely through His own redemption and righteousness; (*f*) that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity. (*g*)

Places in the Bible where taught.

(*a*) John i. 16. Of his fullness have we all received. Eph. iii. 8.

(*b*) Acts xiii. 39. By him all that believe are justified from all things. Isa. liii. 12. Rom. viii. 1.

(*c*) Rom. v. 9. Being justified by his blood, we shall be saved from wrath through Him. Zech. xiii. 1. Matt. ix. 6. Acts x. 43.

(*d*) Rom. v. 17. They which receive the abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. Titus iii. 5, 6. 1 Pet. iii. 7. 1 John ii. 25. Rom. v. 21.

(*e*) Rom. iv. 4, 5. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness. Rom. v. 21 ; vi. 23. Phil. iii. 7, 9.

(*f*) Rom. v. 19. By the obedience of one shall many be made righteous. Rom. iii. 24, 26. 1 John ii. 12.

(*g*) Rom. v. 1, 2. Being justified by faith, we have peace with God through our Lord Jesus Christ : by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. Rom. v. 3. We glory in tribulations also. Rom. v. 11. We also joy in God. 1 Cor. i. 30. Matt. vi. 36. 1 Tim. iv. 8.

VI. OF THE FREENESS OF SALVATION.

That the blessings of salvation are made free to all by the Gospel,(*a*) that it is the immediate duty of all to accept them by a cordial and obedient faith ;(*b*) and that nothing prevents the salvation of the greatest sinner on earth, but his own determined depravity and voluntary rejection of the gospel, which rejection will submit him to an aggravated condemnation.(*c*)

Places in the Bible where taught.

(*a*) Rev. xxii. 17. Whosoever will, let him take the water of life freely. Isa. lv. 1. Luke xiv. 17.

(*b*) Rom. xvi. 26. The Gospel—according to the commandment of the everlasting God, made known to all nations for the obedience of faith. Mark i. 15. Rom. i. 15, 17.

(*c*) John v. 40. Ye will not come unto me, that ye might have life. Matt. xxiii. 37. Rom. ix. 32. Prov. i. 24. Acts. xiii. 46.

(*d*) John iii. 19. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. Matt. xi. 20. Luke xix. 27. 2 Thess. 1. 8.

VII. OF GRACE IN REGENERATION.

That in order to be saved, we must be regenerated or born again;(*a*) that regeneration consists in giving a holy disposition to the mind;(*b*) and is effected in a manner above our comprehension or calculation,(*c*) by the power of the Holy Spirit, so as to secure our voluntary obedience to the Gospel;(*d*) and that its proper evidence is found in the holy fruit which we bring forth to the glory of God.(*e*)

Places in the Bible where taught.

(*a*) John iii. 3. Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. John iii. 7. Rev. xxi. 27.

(*b*) 2 Cor. v. 20. If any man be in Christ, he is a new creature. Ez. xxxvi. 26. Deut. xxx. 6. Rom. ii. 28, 29; v. 5. 1 John iv. 7.

(*c*) John iii. 8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit. John i. 13. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. James i. 16, 18. 1 Cor. i. 30. Phil. ii. 13.

(*d*) 1 Pet. 22, 25. Ye have purified your hearts by obeying the truth through the Spirit. 1 John v. 1. Whosoever believeth that Jesus is the Christ is born of God. Eph. iv. 20, 24. Col. iii. 9, 11.

(*e*) Eph. 5. 9. The fruit of the spirit is in all goodness, and righteousness, and truth. Rom. viii. 9. Gal. v. 16, 23. Eph. iii. 14, 21.

VIII. OF GOD'S PURPOSE OF GRACE.

That Election is the gracious purpose of God, according to which he regenerates, sanctifies, and saves sinners;(*a*) that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end;(*b*) that it is a most glorious display of God's sovereign goodness, being infinitely wise, holy and unchangeable;(*c*) that it utterly excludes boasting, and promotes humility, prayer, praise, trust in God, and active imitation of his free mercy;(*d*) that it encourages the use of means in the highest degree;(*e*) that it is ascertained by its effects in all who believe the gospel;(*f*) is the foundation of Christian assurance;(*g*) and that to ascertain it

with regard to ourselves, demands and deserves our utmost diligence.(*h*)

Places in the Bible where taught.

(*a*) 2 Tim. i. 8, 9. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner; but be thou partaker of the afflictions of the Gospel, according to the power of God; who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. Eph. 1. 3, 14. 1 Pet. i. 1, 2. Rom. xi. 5,6. John xv. 16. 1 John iv. 19. Hos. xii. 9.

(*b*) 2 Thess. ii. 13. 14. But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you unto salvation, through sanctification of the Spirit, and belief of the truth; whereunto he also called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ. Acts xiii. 48. John x. 16. Matt. xx. 16. Acts xv. 14.

(*c*) Ex. xxxiii. 18, 19. And Moses said, I beseech thee, show me thy glory. And He said, I will cause all my goodness to pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. Matt. xx. 15. Is it not lawful for me to do what I will with my own? Is thine eye evil, because I am good? Eph. i. 11. Rom. ix. 23, 24. Jer. xxxi. 3. Rom. xi. 28, 29. Jam. i. 17, 18. 2 Tim. ii. 9. Rom. xi. 32, 36.

(*d*) 1 Cor. 4, 7. For who maketh thee to differ from another? and what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory as if thou hadst not received it? 1 Cor. i. 26, 31. Rom. iii. 27; iv. 16. Col. iii. 12. 1 Cor. iii. 5, 7; xv. 10. 1 Pet. v. 10. Acts i. 24. 1 Thess. ii. 13. 1 Pet. ii. 9. Luke xviii. 7. John xv. 16. Eph. i. 16. 1 Thess. ii. 12.

(*e*) 2 Tim. ii. 10. Therefore I endure all things for the elects' sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory. 1 Cor. ix. 22. I am made all things to all men, that I might by all means save some. Rom. viii. 28, 30. John vi. 37, 40. 2 Pet. i. 10.

(*f*) 1 Thess. i. 4, 10. Knowing, brethren beloved, your election of God; for our Gospel came unto you, not in word only, but in power, &c.

(*g*) Rom. viii. 27, 39. Moreover whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? Isa, xlii. 16. Rom. xi. 29.

(*h*) 2 Pet. i. 10. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fail; for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ. Phil. iii. 12. Heb. vi. 11.

IX. OF THE PERSEVERANCE OF SAINTS.

That such only are real believers as endure unto the end;(*a*) that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors;(*b*) that a special Providence watches over their welfare;(*c*) and they are kept by the power of God through faith unto salvation.(*d*)

Places in the Bible where taught.

(*a*) John viii. 31. Then said Jesus—If ye continue in my word, then are ye my disciples indeed. 1 John ii. 27, 28; iii. 9; v. 18.

(*b*) 1 John ii. 19. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out that it might be made manifest that they were not all of us. John xiii. 18. Matt. xiii. 20, 21. John vi. 66, 69.

(*c*) Rom. viii. 28. And we know that all things work together for good unto them that love God, to them that are called according to his purpose. Matt. vi. 30, 33. Jer. xxxii. 40. Ps. cxxi. 3; xci. 11, 12.

(*d*) Phil. i. 6. He who hath begun a good work in you will perform it until the day of Jesus Christ. Phil. ii 12, 13. Jude 24, 25. Heb. i. 14. 2 Kings vi. 16. Heb. xiii. 5. 1 John iv. 4.

X. HARMONY OF THE LAW AND GOSPEL.

That the Law of God is the eternal and unchangeable rule of his moral government;(*a*) that it is holy, just and good;(*b*) and that the inability which the Scriptures ascribe to fallen men to fulfil its precepts, arises entirely

from their love of sin ;(*c*) to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy law, is one great end of the gospel, and of the Means of Grace connected with the establishment of the visible church.(*d*)

Places in the Bible where taught.

(*a*) 1 Rom. iii. 21. Do we make void the law through faith? God forbid. Yea, we establish the law. Matt. v. 17. Luke xvi. 17. Rom. iii. 20; iv. 15.

(*b*) Rom. vii. 12. The law is holy, and the commandment holy, and just, and good. Rom. vii. 7, 14, 22. Gal. iii. 21. Ps. cxix.

(*c*) Rom. viii. 7, 8. The carnal mind is enmity against God: for it is not subject to the law of God, neither can be. So then they that are in the flesh cannot please God. Josh. xxiv. 19. Jer. xiii. 23. John vi. 44; v. 44.

(*d*) Rom. viii. 2. 4. For the law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. Rom. x. 4. 1 Tim. i. 5. Heb. viii. 10. Jude xx. 21. Heb. xii. 14.

XI. OF A GOSPEL CHURCH.

That a visible church of Christ is a congregation of baptized believers,(*a*) associated by covenant in the faith and fellowship of the Gospel ;(*b*) observing the ordinances of Christ ;(*c*) governed by his laws ;(*d*) and exercising the gifts, rights and privileges invested in them by his word ;(*e*) that its only proper officers are Bishops or Pastors, and Deacons,(*f*) whose qualifications, claims, and duties are defined in the Epistles to Timothy and Titus.

Places in the Bible where taught.

(*a*) 1 Cor. i. 1, 13. Paul—unto the church of God, which is at Corinth. Is Christ divided? Was Paul crucified for you? Or were ye baptised in the name of Paul? Matt. xviii. 17. Acts v. 11; viii. 1; xi. 36. 1 Cor. iv. 17; xiv. 23. 3 John 9. 1 Tim. iii. 5.

(*b*) Acts ii. 41, 42. Then they that gladly received his word were baptized; and the same day there were ad-

ded to them about three thousand souls. 2 Cor. viii. 5. They first gave their own selves to the Lord, and then unto us by the will of God. Acts ii. 47. 1 Cor. v.12,13.

(*c*) 1 Cor. xi. 2. Now I praise you brethren that ye remember me in all things, and keep the ordinances as I delivered them unto you. 2 Thess. iii. 6. Rom. xvi. 17, 20. 1 Cor. xi. 23. Matt. xviii. 15, 20. 1 Cor. v. vi. 2 Cor. ii. vii. 1 Cor. iv. 17.

[*d*] Matt. xxviii. 20. Teaching them to observe all things whatsoever I have commanded you. John xiv. 15. xv. 12. 1 John iv. 21, John xiv. 21. 1 Thess. iv. 2. 2 John 6. Gal. vi. 2. All the Epistles.

[*e*] Eph. iv. 7. Unto every one of us is given grace according to the measure of the gift of Christ. 1 Cor. xiv. 12. Seek that ye may excel to the edifying of the church. Phil. i. 27. That I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the Gospel. 1 Cor. xii. xiv.

[*f*] Phil. i. 1. With the Bishops and Deacons. Acts xiv. 23; xv. 22. 1 Tim. 3. Titus 1.

XII. OF BAPTISM AND THE LORD'S SUPPER.

That Christian Baptism is the immersion of a believer in water,[*a*] in the name of the Father, Son and Spirit:[*b*] to show forth in a solemn and beautiful emblem, our faith in a crucified, buried, and risen Savior, with its purifying power;[*c*] that it is pre-requisite to the privileges of a church relation; and to the Lord's Supper,[*d*] in which the members of the church by the use of bread and wine are to commemmorate together the dying love of Christ;[*e*] preceded always by solemn self-examination.

Places in the Bible where taught.

[*a*] Acts viii. 36, 39. And the Eunuch said, See, here is water; what doth hinder me to be baptized. And Philip said, If thou believest with all thine heart thou mayest. And they went down into the water, both Philip and the Eunuch, and he baptized him. Matt. iii. 5. 6 John iii. 22, 23; iv. i. 2. Matt. xxviii. 19. Mark xvi. 16. Acts ii. 38; viii. 12; xvi. 32, 34; xviii. 8.

(*b*) Matt. xxviii. 19. Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Acts x. 47, 48. Gal. iii. 27, 28.

(*c*) **Rom. vi. 1-14.** Therefore we are buried with him by baptism into death: that like as Christ was raised from the dead by the glory of the Father, even so we also, should walk in newness of life. Col. ii. 12. 1. Peter iii. 20, 21. Acts xxii. 16.

(*d*) Acts ii. 41, 42. Then they that gladly received his word were baptized, and there were added to them, the same day, about three thousand souls. And they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread and in prayers. Matt. xxviii. 19, 20. Acts, and Epistles.

(*e*) 1. Cor. xi. 26. As often as ye eat this bread and drink this cup, ye do show the Lord's death till he come. Matt. xxvi. 26-29. Mark xiv. 22-25. Luke xxii. 14-21.

(*f*) 1. Cor. xi. 28. But let a man examine himself, and so let him eat of that bread and drink of that cup. 1. Cor. v. 7, 8; x. 3-32; xi. 17-22. John vi. 26-71.

XIII. OF THE CHRISTIAN SABBATH.

That the first day of the week is the Lord's Day, or Christian Sabbath:(*a*) and is to be kept sacred to religious purposes,(*b*) by abstaining from all secular labor and sinful recreations;(*c*) by the devout observance of all the means of grace, both private(*d*) and public;(*e*) and by preparation for that Rest which remaineth for the people of God.(*f*.)

Places in the Bible where taught.

(*a*) Acts xx. 7. On the first day of the week, when the disciples came togther to break bread, Paul preached to them. Gen. ii. 3. Col. ii. 16. 17. Mark ii. 27. John xx. 19. 1 Cor. xvi. 1, 2.

(*b*) Ex. xx. 8. Remember the Sabbath day, to keep it holy. Rev. i. 10. I was in the spirit on the Lord's Day. Ps. cxviii. 24. This is the day which the Lord hath made: we will rejoice and be glad in it

(*c*) Isa. lviii. 13, 14. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord honorable; and shall honor him not doing thine own ways, nor finding thine own pleasures, nor speaking thine own words; then shalt thou delight in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob. Isa. lvi. 2-8.

(*d*) Ps. cxviii. 15. The voice of rejoicing and salvation is in the tabernacles of the righteous.

(*e*) Heb. x. 24, 25. Not forsaking the assembling

yourselves together, as the manner of some is. Acts xi. 26. A whole year they assembled themselves with the church, and taught much people. Acts xiii. 24. The next Sabbath day came almost the whole city together to hear the word of God. Lev xix. 30. Ex. lxvi. 3. Luke iv. 16. Acts xvii. 2, 3. Psalms xxvi. 8; lxxxvii. 2.

(*f*) Heb. iv. 3–11. Let us labor therefore to enter in to that rest.

XIV. OF CIVIL GOVERNMENT.

That civil government is of divine appointment, for the interests and good order of human society;(*a*) and that magistrates are to be prayed for, conscientiously honored and obeyed,(*b*) except in things opposed to the will of our Lord Jesus Christ,(*c*) who is the only Lord of the conscience, and the Prince of the kings of the earth.(*d*)

Places in the Bible where taught.

(*a*) Rom. xiii. 1–7. The powers that be are ordained of God. For rulers are not a terror to good works, but to the evil. Deut. xvi. 18. 2. Sam. xxiii. 3. Ex. xviii. 23. Jer. xxx. 21.

(*b*) Matt. xxii. 21. Render therefore unto Cesar the things that are Cesar's, and unto God the things that are God's. Titus iii. 1. 1. Peter ii. 13. 1. Timothy ii. 1–5.

(*c*) Acts. v. 29. We ought to obey God rather than man. Matt. x. 28. Fear not them which kill the body, but are not able to kill the soul. Daniel iii. 15–18; vi. 7, 10. Acts iv. 18, 20.

(*d*) Matt. xxiii. 10. Ye have one Master even Christ. Rom. xiv, 4. Who art thou that judgest another man's servant? Rev. xix, 16. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. Ps. lxxii. 11. Psalm ii. Rom. xvi. 9, 13.

XV. OF THE RIGHTEOUS AND THE WICKED.

That there is a radical and essential difference between the righteous and the wicked;(*a*) that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in his esteem;(*b*) while all such as continue in impenitence and unbelief are in his sight wicked, and under the curse;(*c*) and this distinction holds among men both in and after death.(*d*)

Places in the Bible where taught.

(*a*) Mal. iii. 18. Ye shall discern between the righteous and the wicked: between him that serveth God and him that serveth him not. Isa. v. 20. Gen. xviii. 23. Jer. xv. 19. Acts x. 34, 35. Rom. vi. 16.

(*b*) Rom. i. 17. The just shall live by faith. Rom. vi. 18. We are delivered from the law, that being dead wherein we were held, that we should serve in newness of spirit, and not in the oldness of the letter. 1 John ii. 29. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him. I John iii. 7. Rom. vi. 18, 22. 1 Cor. xi. 32. Prov. xi. 31. 1 Pet. iv. 17, 18.

(*c*) 1 John v. 19. And we know that we are of God, and the whole world lieth in wickedness. Gal. iii. 10. As many as are of the works of the law are under the curse. John iii. 36. Isa. lvii. 21. Ps. x. 4. Isa. lv. 6, 7.

(*d*) Prov. xiv. 32. The wicked is driven away in his wickedness, but the righteous hath hope in his death. See also the example of the rich man and Lazarus. Luke xvi. 25. Thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. John viii. 21, 24. Prov. x. 24. Luke xii. 4, 5; ix. 23, 26. John xii. 25, 26. Ecl. iii. 17. Matt. vii. 13, 14.

XVI. OF THE WORLD TO COME.

That the end of this world is approaching;(*a*) that at the Last Day, Christ will descend from heaven,(*b*) and raise the dead from the grave to final retribution;(*c*) that a solemn separation will then take place;(*d*) that the wicked will be all judged to endless punishment, and the righteous to endless joy;(*e*) and that this judgment will fix forever the final state of men in heaven or hell, on principles of righteousness.(*f*)

Places in the Bible where taught.

(*a*) 1 Pet. iv. 7. But the end of all things is at hand; be ye therefore sober, and watch unto prayer. 1 Cor. vii. 29,31. Heb. i. 10, 12. Matt. xxiv. 35. 1 John ii. 17. Matt. xxviii. 20; xiii. 39, 49. 2 Pet. iii. 3, 13.

(*b*) Acts i. 11. This same Jesus which is taken up from you into heaven, shall so come in like manner as we have seen him go up into heaven. Rev. i. 7. Heb. ix. 28. Acts iii. 21. 1 Thess. iv. 13, 18; v. 1, 11.

(*c*) Acts xxiv. 15. There shall be a resurrection of the dead, both of the just and unjust. 1 Cor. xv. 12, 59. Luke xiv. 13. Dan. xii. 2. John v. 28, 29; vi. 40; xi. 25, 26. 2 Tim. i. 10. Acts x. 42.

(*d*) Matt. xiii. 49. The angels shall come forth, and sever the wicked from among the just. Matt. xiii. 37, 43; xxiv. 30, 31; xxv. 27, 33.

(*e*) Matt. xxv. 35, 41. And these shall go away into everlasting punishment, but the righteous into life eternal. Rev. xxii. 11. He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy let him be holy still. 1 Cor. vi. 9, 10. Mark ix. 43, 48. 2 Pet. ii. 9, 10. Jude 7. Phil. iii. 19. Rom. vi. 22. 2 Cor. v. 10, 11. John iv. 6. 2 Cor. iv. 18.

(*f*) Rom. iii. 5, 6. Is God unrighteous who taketh vengeance? I speak as a man. God forbid; for how then shall God judge the world? 2 Thess. i. 6, 12. Seeing it is a righteous thing with God to recompense tribulation to them who trouble you, and to you who are troubled rest with us—when he shall come to be glorified in his saints, and to be admired in all them that believe. Heb. vi. 1, 2. 1 Cor iv. 5. Acts xvii. 31. Rom. ii. 2, 16. Rev. xx. 11, 12. I John ii. 8; iv. 17.

SEEING THEN THAT ALL THESE THINGS SHALL BE DISSOLVED, WHAT MANNER OF PERSONS OUGHT YE TO BE IN ALL HOLY CONVERSATION AND GODLINESS, LOOKING FOR AND HASTING UNTO THE COMING OF THE DAY OF GOD? 2 Peter iii. 11, 12.

CHURCH COVENANT.

As we trust we have been brought by divine grace, to receive the Lord Jesus Christ, and to give up ourselves to him, so we do now, relying upon his gracious aid, solemnly covenant with each other, and promise, that we will walk together in brotherly love, as becomes the members of a Christian Church; that we will exercise an affectionate care and watchfulness over each other, and faithfully admonish and entreat one another as occasion may require; that we will not forsake the assembling of ourselves together, nor neglect to pray for ourselves and others; that we will endeavor to bring up such as may at any time be under our care, in the nurture and admonition of the Lord, and by a pure and holy example, to win our kindred and acquaintances to the Savior, to holiness and to eternal life; that we will rejoice at each others happiness, and endeavor with tenderness and sympathy to bear each others burdens and sorrows; that we will not bring forward to the church a complaint against any member, until we have taken the first and second steps pointed out by Christ, in the 18th chapter of Matthew, and that all private offences which can be privately settled, we will thus settle, and never make them public; that we will live circumspectly in the world, "denying ungodliness and worldly lusts," setting a worthy example, and remembering, that as we have been voluntarily buried by Baptism, and have been raised up from the emblematical grave, so there is on us a special obligation, henceforth to lead a new and holy life; that we will strive together for the support of a faithful Evangelical Ministry among us; that according to our ability and opportunities, we will as faithful servants of the Lord, do good to all men, especially in helping to extend the Gospel in its purity and power to the whole human family; and that through life, amidst evil report and good report, we will humbly and earnestly seek to live to the glory of Him who hath called us out of darkness into his marvellous light.

The Constitution of the Sinking-Fund Society of the ELEVENTH-STREET BAPTIST CHURCH.

ARTICLE 1st—This society shall be denominated THE SINKING FUND SOCIETY OF THE ELEVENTH-STREET BAPTIST CHURCH, New-York. Its object shall be to aid in raising a fund towards liquidating the debt upon the church.

ART. 2d.—The payment of any sum monthly, shall constitute the subscriber a member of this society.

ART. 3d.—The officers of this society shall consist of a President, Secretary and Treasurer who with three others to be chosen annually by ballot, which shall constitute a Board of Managers to conduct the business of the society, three of whom shall form a quorum for the transaction of business.

ART. 4th.—The Board of Managers shall meet once a month to transact business and to collect the monthly dues; they shall fix their own time and place of meeting, form their own by-laws, fill vacancies, and call special meetings if necessary.

ART. 5th.—The annual meeting shall be held at the time and place to be named by the board, when the election of officers and managers shall take place, and the yearly reports of receipts and expenditures shall be read by a committee appointed by the board to audit the same. Fifteen of the Society shall form a quorum.

ART. 6th.—It shall be the duty of the President to preside at all meetings of the society and board of Managers, and the duty of the Secretary to keep a correct record of the proceedings of the society, and the duty of the Treasurer to take charge of the funds, keep correct records of the receipts and expenditures, and to pay all orders signed by the President, which shall have previously been authorized by the board of Managers.

ART. 7.—This Constitution shall not be altered without the concurrence of two thirds of the members present, at an annual or special meeting.

ATONEMENT.

FROM THE AMERICAN BIBLICAL REPOSITORY.

THE Atonement of Christ is the basis upon which the gospel erects the grand scheme of salvation for guilty and condemned sinners. An illustration of this great doctrine is the object of this essay.

In discussing this subject, it will not be attempted by reasoning to construct a mould into which this doctrine must be cast in order to give it a desired form, but we shall allow it to assume that, which a clear scriptural presentation of the subject may require. There will, then, be no occasion for commencing the discussion by instituting the inquiry, "Why was the atonement necessary?" nor to speculate in reference to the design of Christ in assuming the office of Mediator, or any similar abstract proposition. Omitting all discussion of the vicariousness of the atonement, God's justice in it, the necessity of the proper divinity of Christ for its accomplishment, the impossibility of any man's being justified before God without it, the object of this essay will be simply to give a biblical exhibition of the doctrine.

In conducting the examination, the meaning of the word *atonement* will be considered; the characteristics of the typical atonements; the illustrations of atonement derived from the types, and the points of discrepancy between these and the great antitype. The question, For whom did Christ die? will be examined, the meaning of other scriptural terms employed to express the doctrine of atonement considered, and its practical application shown in obtaining the salvation of condemned sinners.

I. The primitive meaning of the word atonement was to set *at-one* those who had been at variance. It was formerly pronounced at-one-ment, in conformity with its primitive meaning.

The Hebrew word כָּפַר translated in our version *atone*, means

to cover, to conceal. The first passage in which this word occurs in the Hebrew Bible, is in Gen. 6 : 14 ; and it is there translated *pitch*, but in a connection which indicates its original import : "Make thee an ark of gopher wood : rooms shalt thou make in the ark, and shalt *pitch* [cover] it within and without with pitch." The next passage where the word is found is in Gen. 32 : 21, and translated *appease.* Jacob said concerning his brother Esau, "I will *appease* him with the present that goeth before me, and afterward I will see his face." That is, I will *cover* his wrath with the present. Solomon employs the word in the same sense. "A wise man will *appease* [conceal] the wrath of a king," Prov. 16 : 14. While its primitive meaning is preserved, the particular shade of thought, like that of other words, is modified by the connection in which it is found, and the translation often so varied as to express the different shades of meaning in each given case. Thus in our version the land is said to be *cleansed* [concealed] by sacrifice from the pollution of blood shed in it. The pollution of the altar, and of a disease, is said to be *cleansed* [covered] by an offering. So in a religious sense *pardoning* a transgression is figuratively *covering* it, *concealing* it, so that the offender is regarded and treated as if he had not sinned. Atonement, then, when applied to transgression, to moral pollution, to wrath, is that which makes amends for sin and secures its pardon, and thus figuratively *covers*, *conceals* it.

In this way atonement answers as a kind of substitute for obedience, and for the suffering of the penalty of a broken law. A man who breaks the law of God and has an atonement made for him, stands in the same relation to that law as one does who never transgressed it. It was to this the Apostle alluded when he said, "Christ is the end of the law for righteousness to every one that believeth." By this means, a sinner for whom our Lord Jesus Christ makes atonement, escapes the penalty of God's law, and is received by God and treated as if he had never sinned. "All his transgressions which he hath committed shall not be mentioned unto him," Ezek. 18 : 22. "The priest shall make atonement for him as concerning his sin, and it shall be forgiven him," Lev. 4 : 26.

So far, then, as the meaning of the term is concerned, the Bible teaches us that he for whom atonement is made, is forgiven, is cleansed, has his sins *covered*, *concealed*, and is received and treated by his God as one who never sinned.

II. This view of the doctrine we shall see developed more clearly, if we examine the characteristics of the typical atonements.

If we seek for *full* and *clear* illustrations of the atonement of Christ, we shall find none, surely, on which we can rely with greater confidence than those furnished by God himself. That the typical atonements were instituted by Jehovah, as illustrations of the Great Atonement, is evident from the testimony of the Scriptures. "Almost all things are by the law purged with blood; and without shedding of blood, is no remission. It was therefore necessary that the *patterns* of things in the heavens should be purified with these, but the Heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are *figures* of the true, but into heaven itself, there to appear in the presence of God for us," Heb. 9: 22—24. "Which are a *shadow* of things to come," said Paul, "but the body is of Christ," Col. 2: 17. Here we see they are called *patterns* or *figures*, and *shadows*, of the atonements of Christ. Yet some very worthy and venerable theologians, because they cannot make these typical atonements accord with that view of atonement which has been formed by some hypothetical deductions, have concluded that we are not to look for a very exact analogy between the type and the antitype, and then practically set aside almost entirely the instruction God designed we should derive from these typical illustrations of this great doctrine.

It is true, in the types there is often only a general resemblance intended. The minuteness of detail, like many strokes of the pencil in painting, is designed only for ornament, or to give completeness to the representation. While, then, we should guard, on the one hand, against attempting to make the antitype answer to the type in every minute circumstance, where only a general resemblance is designed, we should, on the other hand, as studiously avoid running into the opposite extreme, by rejecting from the antitype the distinct and main parts of the type. If, in the shadow of a human body, we see distinctly, not only the form of the body and head, but also that of the legs and arms, we hesitate not to decide that these members belong to the body which casts the shadow, or are parts of it. So it is with those shadows formed by Jehovah to represent the atonements of our Lord Jesus Christ. The body of those shadows or types must be allowed to find a counterpart in the antitype. Passing

by the less important things pertaining to these types, the following we shall find constitute the main parts of the shadow, and are essential to its existence.

In the typical atonements, it was essential that there should *be a transgressor* in whose behalf they were made—*the immolation of a victim—the official act of the priest.*

To obtain a full and clear view of the subject, it will be necessary to understand the requirements and directions of God concerning these three things essential to atonement, and the pledge of Jehovah that it shall be followed by pardon.

1. First, then, let us consider the requirements God made of transgressors. These will be found in the following scriptures: "He shall bring his bullock unto the door of the tabernacle of the congregation before the Lord," Lev. 4: 4. "He shall offer it of his own voluntary will," Lev. 1: 3. "He shall lay his hands upon the bullock's head," Lev. 4: 4. "And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing," Lev. 5: 5. "And he shall kill the bullock before the Lord," Lev. 4: 4.

If the congregation had sinned, and the sacrifice was offered by them, then the confession and killing of the victim were to be by the elders or the high priest, as their representatives. "If the whole congregation of Israel sin, then the congregation shall offer a bullock, and the elders shall lay their hands upon the head of the bullock before the Lord; and the bullock shall be killed before the Lord," Lev. 4: 13—15. "Aaron shall lay both his hands upon the head of the live goat, and shall confess over him all the iniquities of the children of Israel, and all their transgressions in their sins, putting them upon the head of the goat," Lev. 16: 21. "Then shall he [Aaron] kill the goat of the sin-offering that is for the people," Lev. 16: 15.

From these passages we perceive that God requires of transgressors, as essential to their having atonement made for them, these three things, viz.:

The voluntary presentation of a sacrifice unto God—a confession over it of their sins, and the killing of their victim.

There could have been no acceptable atonement unless these requisitions had been complied with. The fulfilment of them, then, on the part of the transgressor, was essential to making atonement for his sins. A deviation from these requirements would have exposed him to death. The declaration of God was, "That man shall be cut off from among the people," Lev. 17: 3.

2. In the typical atonements, another thing essential was, a *victim to be sacrificed.*

The requirements of God concerning sacrifices were, that they should be selected from among the most gentle and useful of animals, should be of those esteemed clean, and these without blemish. Only animals of the herd and of the flock could, with the goat, the dove, and the pigeon, be used in sacrifice. "If any man of you bring an offering unto the Lord, ye shall bring your offering of the cattle, even of the herd of the flock," Lev. 1: 2. "If he be not able to bring a lamb, then shall he bring for his trespass which he hath committed, two turtle doves, and two young pigeons unto the Lord," Lev. 5: 7. "Whatsoever hath a blemish, that shall ye not offer; for it shall not be acceptable for you," Lev. 22: 20.

3. A third thing essential to atonement was the *official act of the priest in the place appointed.*

If he were an ordinary priest, a descendant of Aaron, not the first-born, then after the beast had been slain by the transgressor, he was required to take the blood of the victim, which had been received, in a dish, carry it into the first or outer tabernacle, and perform the service of sprinkling the blood, and of cutting in pieces and burning the sacrifice; part upon the altar in the tabernacle, and part in a place without the camp.

"And the priest that is anointed shall take of the bullock's blood, and bring it to the tabernacle of the congregation.

"And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the Lord, before the vail of the sanctuary. And the priest shall put some of the blood upon the horns of the altar of sweet incense before the Lord, which is in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt-offering, which is at the door of the tabernacle of the congregation.

"And he shall take off from it all the fat of the bullock for the sin-offering: the fat that covereth the inwards, and all the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall be taken away, as it was taken off from the bullock of the sacrifice of peace-offerings," Lev. 4: 5–10. "And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung, even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on

the wood with fire: where the ashes are poured out shall he be burnt," Lev. 4: 11, 12. "And the priest shall make an atonement for them, and it shall be forgiven them," Lev. 4: 20.

From these passages we learn that the place appointed for the common priests to make atonement was the first tabernacle, and that it was done subsequently to the death of the sacrifice, by the ceremony performed with the blood, and the dividing and burning of the victim. In later times, we are told, the addition of killing the sacrifice was made to this service. It was added, however, by human, not divine authority. Jahn's Arch. § 365.

When the high priest officiated, atonement was to be made in another place; and the ceremony varied somewhat from that of the common priests. Unlike them, he himself was reckoned among those for whom the atonement was made. Hence, he himself being one of the transgressors, killed the sacrifices, then took the blood of the victims and went with burning incense through the vail into the second, the inner tabernacle, the holiest of holies, where, with the sprinkling of blood, he made atonement for himself, for the congregation, and for the holy place: he then came out into the first or outer tabernacle, where the common priests atoned, and with a like sprinkling of blood he made atonement for the altar of burnt-offering. He then, by the imposition of hands, laid the sins of the people upon the head of the scape-goat, and sent him away into the wilderness. After this he burnt part of the sacrifice, the fat, etc., upon the altar of burnt-offering in the first tabernacle, and the remainder he sent forth by a man selected for the purpose, who burnt it without the camp.

"And Aaron shall bring the bullock of the sin-offering which is for himself, and for his house, and shall kill the bullock for the sin-offering, which is for himself. And he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the vail. And he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy-seat that is upon the testimony, that he die not," Lev. 16: 11–13.

"And he shall take of the blood of the bullock, and shall sprinkle it with his finger upon the mercy-seat eastward; and before the mercy-seat shall he sprinkle of the blood with his finger seven times," Lev. 16: 14.

"Then shall he kill the goat of the sin-offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat. And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions and their sins: and so shall he do for the tabernacle of the congregation that remaineth among them in the midst of their uncleanness. And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel," Lev. 16: 11–17. "But the goat on which the lot fell to be the scape-goat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scape-goat into the wilderness," Lev. 16: 10.

"And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat, and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the sins of the children of Israel, and all their transgressions in their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness. And the goat shall bear upon him all their iniquities into a land not inhabited: and he shall let go the goat into the wilderness," Lev. 16: 20–22. "And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments which he put on when he went into the holy place, and shall leave them there: and he shall wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt-ofiering, and the burnt-offering of the people, and make an atonement for himself and for the people. And the fat of the sin-offering shall he burn upon the altar," Lev. 16: 23–25.

"And the bullock for the sin-offering, and the goat for the sin-offering, whose blood was brought in to make an atonement in the holy place, shall one carry forth without the camp: and they shall burn in the fire their skins, and their flesh, and their dung," Lev. 16: 27.

This atonement-service of the high priest, naturally divides itself into two parts—that which he performs with the slain sacrifice; and that which he performs with the living sacrifice.

The service which he performs with the slain sacrifice, we

learn from the above quotation, consisted in killing the victim, presenting his blood within the vail, and burning the fat of the sacrifice. The other parts of the sacrifice were burnt, but not by the priest, Lev. 16: 27, 28, and therefore this was not a part of the *act* of atonement, but only an appendage; for it is said expressly, that the priest, and not others, shall make the atonement, Lev. 16: 32. If, then, the *priest* made the atonement, any service performed by others did not constitute any part of the atoning acts. In the most enlarged sense which can possibly be given them, they consisted in these three things—*killing the victim—presenting the blood before the Lord in the holy place—and burning the fat upon the altar.*

In a stricter, and it is believed also, in a more accurate sense, the *atoning act* consisted in presenting *the blood* of the victim within the vail before the Lord, according to divine direction; for it is said expressly, "*It is the blood that maketh atonement for the soul,*" Lev. 17: 11. The burning of the sacrifice is subsequent to the making atonement, and therefore cannot be a part of the atoning act. This is clearly expressed in Lev. 16: 27: "And the bullock for the sin-offering, and the goat for the sin-offering, *whose blood was brought in to make atonement in the holy place*, shall one carry forth without the camp, and they shall burn in the fire their skins, and their flesh, and their dung."

The reason assigned for giving such importance to this part of the priest's service was, that *the life was in* the blood, and the presentation of *that* was as if the entire sacrifice in all its dying agonies were presented. In cases of reported murder, nothing so strikes us aghast, and fills us with emotion, as the presentation before us of the blood of the murdered victim. the recent trial in this city, for the commission of a fearful murder, females, even, sat in the audience and listened to the shocking testimony presented, with apparent composure; but when it was decided to have the mangled and bloody head of the miserable victim exhibited in the court, the ladies and men of weaker nerves left the room. So the blood of the sacrifice that had been writhing in the agonies of death without, when it was brought into the tabernacle and presented before the Lord, would, to human appearance, thrill the mind with emotion, and awaken a lively perception which would discern in *that blood* the dying sufferings of the victim slain. Hence the command to Aaron to come into the holy place with a young bullock for a sin-offering, and a ram for a burnt-offering, (Lev. 16: 3,)

was fulfilled when he presented in that place only the blood of those victims: "*For it is the life of all flesh; the blood of it is for the life thereof*," Lev. 17: 14. "It was manifestly on this account that God forbade the people to eat blood," Lev. 17: 10–12. There is no such prohibition concerning the flesh of the victim. But there was a sacredness attached to the blood, because that was the part of the sacrifice which made the atonement.

In the ordinary atonements the killing of the victims, as we have seen, was no part of the priest's service, and in the annual atonements, the burning of the sacrifice was done by other hands. But the presentation and sprinkling of the blood by the priest alone. Hence we are brought to the conclusion, that, in a strict sense, the service of the priest, which constituted *the act* of atonement, was the presentation and sprinkling of the blood of the victim. Should any maintain that the atoning acts embrace in them the other services also, still, it must be acknowledged this is the one most significant and essential. The burning of incense, which accompanied this presentation of the blood, was evidently that it might not be attended with an offensive but with a sweet-smelling savor.

The second part of the atoning service of the high priest was performed with the live goat. It consisted in confessing the sins of the people and laying them upon the head of the victim, which, being then sent away by a fit man, bore them into the wilderness.

In relation to the typical atonements, then, the Bible brings us to the following conclusions:

The atonement did not consist in the *death* of the sacrifice but in the act of the priest with the blood of the victim, after the struggles of death were past.

The principal atoning *act* was the presentation of the blood of the victim, before the Lord, in the place appointed, by the priest.

No atonement could be made for a transgressor until he had confessed his sins.

No atonement was ineffectual, it always procured pardon and cleansing. To this the divine veracity stood pledged. "*It shall be forgiven him*," Lev. 4: 20, 26. No instance is on record where an atonement for sin was not followed immediately by pardon.

III. We shall now consider the illustrations of the Great

Atonement derived from the types, and the points of discrepancy between these and the antitype.

1. *In respect to the sacrifices.* They were animals, in their disposition the most mild; in kind the most valuable; and in condition without blemish. So with Christ the great sacrifice for sinners. He was meek and lowly in heart, the most estimable of the heavenly world, the well beloved of the Father, sinless and unblamable in life. When offered for us he knew no sin, he was a lamb without blemish.

Every sacrifice was seasoned with salt. As salt is in its nature savory and preservative, unlike the corruptibleness of flesh with which it was combined in sacrifice, so, in the sacrifice of Christ there was combined with human nature, which is corruptible, the Divine nature which is incorruptible, and which renders his sacrifice so acceptable both to God and the dying sinner.

As the iniquities of the children of Israel were put upon the head of the sacrifices, and of the scape-goat, and it is said, Lev. 16: 22, "The goat shall bear upon him all their iniquities," so upon Christ the great antitype "the Lord hath laid the iniquity of us all," Isa. 53: 6. "Who his own self bare our sins in his own body on the tree," 1 Pet. 2: 24. "For Christ also hath once suffered for sins, the just for the unjust," 1 Pet. 3: 18.

As the typical sacrifices were slain before the Lord, carried away and burned without the camp, so Christ was tortured in the holy city, and then carried out and crucified and buried without the walls of Jerusalem. "For the bodies of those beasts whose blood was brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood suffered without the gate," Heb. 13: 11, 12.

2. *In respect to the transgressor.* He was required to bring his offering, voluntarily, to the door of the tabernacle, lay his hands upon the head of his victim, and confess over it his sins. There is no instance recorded where a priest atoned for a transgressor until after a compliance with this requisition. So it is in the gospel. By faith, the sinner is required to appropriate to himself the great sacrifice for sin, confess over it his transgressions, and plead for pardon through his atoning blood. Hence we read, "Repent that your sins may be blotted out." "Believe on the Lord Jesus Christ and thou shalt be saved." Sins can be blotted out only by atonement. We are saved only by the blood of Jesus, as the Scripture saith, "In whom we have

redemption through his *blood*, the forgiveness of sins. Unto him that loved us and washed us from our sins in his own *blood*. The *blood* of Jesus Christ his Son cleanseth us from all sin."

3. *In respect to the office-work of the priest.* The leading and principal part of this was, to take the blood of the victim after he was slain, and perform the ceremony of sprinkling, etc., in the place appointed. In addition to this he sometimes killed the sacrifice, and sometimes burnt it on the altar. But these acts appear to have been not essential to the official work of the priest, because, as we have seen, they were frequently performed by others. But the presentation and sprinkling of the blood of the sacrifice was appropriately, and exclusively, the official work of the priest, and the principal thing which constituted the act of atoning; "*for the blood maketh the atonement.*"

In the annual atonements made by the high priest, which more fully symbolize the atonements made by Christ our Great High Priest, this service of blood was required to be made in the Holiest of Holies. Hence the numerous references and applications of this symbol to Christ by Paul in his epistle to his Hebrew brethren, to whom the illustrations of this type were familiar. "But into the second [tabernacle] went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people. The Holy Ghost this signifying that the way into the holiest of all was not yet manifest. But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building, neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained*[procuring] eternal redemption for us," Heb. 9: 7, 8, 11.

Again, "For Christ is not entered into the holy places made with hands, which are figures of the true, but into heaven itself, now to appear in the presence of God for us," Heb. 9: 24. "But this man, after he had offered one sacrifice for sins, forever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool," Heb. 10: 12. "Now of the things which we have spoken, this is the sum. We have such

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* The Greek participle, *εὑράμενος*, translated in our version "*having obtained*," is an Alexandrine form of the 2nd Aorist Middle voice, and here signifies *procuring*. See Stuart's Commentary on the passage.

a high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary and of the true tabernacle, which the Lord pitched, and not man," Heb. S: 1, 2. "But this man, because he continueth ever, hath an unchangeable priesthood: wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them: for such a high priest became us, who is holy, harmless, undefiled, and separate from sinners," Heb. 7: 24–26.

In the above passages, Christ is represented as being still invested, subsequently to his death, with the office of a royal high priest; as having entered in this official capacity into the holiest of holies on high with his own blood; as having sat down on the throne of priestly intercession, to remain there forever, exercising the office of his unchangeable priesthood; and as procuring the pardon of all those who come unto God for the remission of their sins through his atoning blood.

These and similar passages prove most clearly, that, as the typical atonements by the high priest were made in the holiest of holies amidst the fragrance of smoking incense, subsequently to the death of the victim, so Christ, after his sufferings were finished, "*was raised again for our justification*," Rom. iv. 25, by officiating in the royal priesthood, and atoning for penitent sinners in the holy place above, into which he has for us entered, amidst their prayers and supplications, which to God are as smoking incense, Rev. 5: 8.

The idea that Christ made atonement on the cross, is one often expressed in the writings of many excellent divines, but this we have not been able to find in the sacred writings. We do not learn from any of the typical illustrations which God has given us in his Word, that the dying sufferings of the victim constitute the atonement; but on the contrary, that the official act of the priest with the blood of the victim in the place appointed, subsequently to the death of the sacrifice, constituted it. That the victim suffered in the room and stead of the transgressor who presented it, and that there was propitiatory merit in those sufferings, is readily admitted. Indeed this sacrificed life seems to be regarded by God as being contained in the blood of the immolated sufferer, and as imparting to it its merit when the priest presents it before the Lord for atonement. This appears to be the reason assigned by God for the fact, that it is the blood which makes the atonement. "For the life of the flesh is in

the blood, and I have given it to you upon the altar, to make an atonement for your souls; *for it is the* BLOOD *that maketh the atonement for the soul*," Lev. 17: 11. That the dying of the victim was not regarded as the atonement is evident from the fact, that in the ordinary atonements the priest did not kill the sacrifice, did not perform his official work till after those sufferings were ended; yet it was the act of the priest, in which he presented those dying sufferings in the blood before the Lord, that made the atonement—it was the *priest* that made the atonement, and not the *dying victim*.

In the above extracts from the epistle to the Hebrews we see that the *manner* of making atonement, as illustrated by the types, is applicable to Christ with great particularity. Subsequently to his death he exercises the office of a royal high priest; takes his blood which he had shed in death in his hand, enters with it into the holy place on high, to appear in the presence of God for us. What else can this mean but that he has gone thither to atone for the sins of penitent, confessing transgressors, who come unto God by him? Was not this the appropriate and the distinguishing official work of the Aaronical high priests when they went into the holy place? And why is this symbol applied to Christ with so much particularity? How can he be a high priest in the holy place which he has entered, unless he exercises there the priestly office? If then Jesus executes the office of a high priest within the vail, does he not make atonement there? He ever liveth there, says the apostle, to make *intercession* for us. The Scriptures give no intimation, however, that the priest ever made intercession in the holy place with *prayer*. It was the intercession of the blood when presented before the Lord. This gave as it were a voice to blood. The blood of Jesus speaketh, and speaketh other and better things than the blood of Abel, for it crieth out, not against the transgressor, but for him. It pleads, saying, "Father, forgive, for I have found a ransom." The context shows that this is the kind of advocacy alluded to by John when he says, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous. And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world," 1 John 2: 1, 2. The Jews were in the habit of calling the high priest their παράκλητος, translated here *advocate*, on account of the aid he rendered them by his atonements. The intercessions by prayer which accompanied their atonements, were made, not by the priest, but by the peo-

ple who stood without, praying, Lev. 16: 17, and Luke 1: 10. When Paul speaks of our reconciliation to God by the cross, Eph. 2: 16, and by the death of his Son, Rom. 5: 10, we should interpret the language as the Jews would to whom it was addressed. They would understand it, evidently, in the sense of a sacrificial death on the cross, which would be rendered efficacious only by the subsequent atoning act of the priest with the blood shed in that death, as in the case of the typical sacrifices. Offering the blood of the victim in atonement by the priest was no less essential to the forgiveness of a transgressor than the suffering of death by the victim. So it was equally essential to the justification of sinners that Christ should be raised from the dead, enter the holy place made without hands, and present there his own blood in atonement for their sins, as it was that he should die on the cross. Hence in upbraiding the Corinthians for their denial of the resurrection, Paul declares that "if Christ be not raised, your faith is vain, ye are yet in your sins. Then they also who are fallen asleep in Christ are perished," 1 Cor. 15: 16, 17. Hence also the declaration of Paul, in Rom. 4: 25, "Who was delivered for our offences, *and raised again for our justification.*" The influence of the resurrection of Christ in procuring our justification is symbolized by the live goat on which iniquities were laid, and who then bore them away. So, Jesus bears away the sins of the penitent, not in his death, but in his life. When atonement is made for them they remain no longer on the transgressor. As in the types, atonement was immediately followed by pardon, so in the gospel, this is everywhere assumed as accompanying the pleadings of the blood of Jesus.

We proceed now to notice some discrepancies between the type and the antitype. These we shall find originate, necessarily, from characteristics belonging to the one, which cannot, in the nature of the case, belong to the other. In other respects we shall find the antitype to correspond with the type. In sketching the discrepancies we shall notice only the things which compose the main body of those shadows of things in the gospel. In these are embraced *the sacrifice, the penitence of the transgressor, and the official work of the priest.*

In the types, many sacrifices were offered; in the antitype but one.

In the types, the priests were furnished with sacrifices by the transgressors; in the antitype, Jesus, our High Priest, furnished his own offering.

In the types, the high priest entered the holy place once every year, when he abode there only long enough to make one atonement; in the antitype, our High Priest having entered once, ever remaineth there.

In the types, the priests made but one atonement with the blood of the same sacrifice; in the antitype, our High Priest with his own blood makes many atonements. It is said he died but once, and that he entered but once into the holy place; but it is nowhere said he makes but one atonement. On the contrary, "This man, because he continueth ever, hath an unchangeable priesthood: wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make *intercession* for them," that is, as we have seen, the intercession of blood, which is only another name for atonement.*

In the types, the confession of the transgressor preceded, not only the act of atonement by the priest, but also the death of the victim. In the antitype this is impossible, because Christ suffered once for all, and his sufferings could not therefore follow the confessions of all those who have sinned. But although the sacrifice was slain previous to the repentance of the transgressor, there is no necessity that the atonement be made for him until after he repents, because, having once entered into the holy place, our Priest ever liveth there to make intercession, or atonement, whenever it is applied for by penitent transgressors, and they must repent, that their sins may be thus blotted out.

IV. We come, now, to a consideration of the question so often proposed, "*For whom did Christ die?*"

This question, we apprehend, would never have been one of so much controversy had the representation of the doctrine of atonement, as given in the Bible, been preserved in its simplicity. But divines, who have attained, deservedly, a very high rank among the churches, have raised and discussed, as we have before remarked, certain questions concerning this subject, and then the doctrine of atonement has been made to assume a form which would correspond with the conclusion to which they have arrived. By such means, positions have been taken, and prin-

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* In this essay, the term *atonement* is employed to express the office-work in heaven of our Great High Priest, for the purpose of giving it a clearer illustration. Should any prefer the term *intercession*, which is employed in the New Testament to express this work, there can be urged against it no valid

ciples adopted, that have perplexed and confused the minds of unbiassed inquirers, and have led to long protracted controversy concerning this great doctrine. In the progress of these things, it has been found necessary to impart to certain scriptural terms a borrowed meaning, and to employ terms to express sentiments concerning the doctrine of atonement unknown in the Bible, and which combine truth and error. Hence we hear of its *general design* and *limited application*, as if God failed to apply what he designed. We hear also of a fresh application of the atonement, as if our Great High Priest could make but one atonement, and therefore were under the necessity of giving it innumerable applications—an idea, the shadow of which, it is believed, no one can find in the Scriptures. So also the death of Christ and the atonement of Christ are often erroneously employed as synonymous terms; whereas, in the Scriptures, the one is represented as the material of which the other is made. "It shall be accepted of him to make *atonement* for him," Lev. 1: 4, and not that the sacrifice was itself the atonement. The dying victim is nowhere represented as making atonement, but it is made by the priest after the victim is dead. The question, then, "For whom did Christ die?" may require one answer; and the question, "For whom is atonement made?" another and different answer.

As to the question, then, "For whom did Christ die?" the Scriptures furnish answers in abundance. Take the following as a specimen. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life," John 16: 3. For God sent not his Son into the world to condemn the world, but that the world through him might be saved," John 3: 17. "For the bread of God is he that cometh down from heaven and giveth life to the world. And the bread that I will give is my flesh, which I will give for the life of the world," John 6: 33, 51. "I am not

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objections. It should be understood, however, that it is a *priestly intercession*, and of course restricted to penitent sinners who apply to Christ to procure their pardon of the Father, by pleading in their behalf his own blood, and that this intercession of the New Testament is that which answers for atonement in the Old. As the immolated victims of the Old Testament typified the *death* of Christ, so the priestly atonements of the Old Testament typified the *intercessions* of Christ.

come to judge the world, but to save the world," John 12 : 47. "He is the propitiation for our sins, and not for ours only, but for the sins of the whole world," 1 John 2 : 2. "The Father sent the Son to be the Saviour of the world," John 4 : 14. The term *world* is used in the New Testament with reference to the race of Adam seventy-six times. In several of these passages it signifies nothing more than a *multitude of people*, as "the world hath gone after him." Sometimes it is employed to designate the unconverted, as it is now often popularly employed, as, "The world hath not known me ;" "The world will hate you." In two passages it denotes Gentiles, and in two the antediluvians. When employed to designate the inhabitants of the world, it embraces *the human race ;* unless used in a qualified and restricted sense. The question then arises, How shall we determine in what passages this term is to be taken in its literal, and when in its restricted sense ? Not by our fancies, but by the acknowledged laws of language. In all instances where the term is used in a restricted sense, the context, or the application of the term to something which is known cannot embrace the human family, or some other cause, must absolutely demand this restricted sense, since the laws of language require us to give to every word its natural and literal meaning, unless circumstances compel us to depart from that, and give it a qualified signification. In Horne's Introduction, Vol. II. p. 582, the following rules are laid down as our guide :

"The literal meaning of words is to be retained, more in the historical books of Scripture, than in those which are poetical.

"The literal meaning of words is to be given up, if the predicate, being literally taken, be contrary to the subject.

"The literal meaning of words is to be given up, if it be either improper or involve an impossibility.

"When the literal meaning of words is contrary either to common sense, to the context, to parallel passages, or to the scope of a passage, it must be given up."

Now in relation to the term *world*, in the above and similar passages, the question arises, Do the laws of language require us to depart from the literal, and employ a restricted signification ? Is it not sufficient to assert, that there are many passages in which the term is found, where it does not embrace the whole human family. This is readily acknowled ed. The above laws of language require the term in many passages to

be restricted in its application. But the question returns, Do the above and similar passages require it? Is there any *impropriety or impossibility, any thing contrary to common sense, to the context, to parallel passages*, or *to the scope of the passage*, that compels us in the above, and similar instances, to restrict the signification of the term *world?* A critical, philological examination of those passages, it is believed, would require the acknowledgment that none of the above reasons can be found. It is not sufficient to affirm that "he died for the sheep," that "he gave himself for the church," because *they* are embraced in the world, and if he died for the world and they are embraced in it, he must of course have died for them. Nor will it suffice to qualify and change the sense of scriptural language, in order to give it an interpretation which shall accord with our creed. By such a practice, *repentance* has been made to signify *penance*, and the terms *hell*, *everlasting*, *all*, *elect*, etc., have been robbed of their appropriate meaning. Allow such a mode of interpretation, and the Scriptures would soon cease to be the standard of divine truth. The Scriptures should be allowed to qualify our creeds, and not our creeds the Scriptures. A proper interpretation of the passages which declare that Christ died for the world, will require us then to take them in their broadest sense, embracing the whole human race.

The same sentiment is expressed in numerous other passages in different language. Take the following examples: "We thus judge, that if one died for all, then were all dead," 2 Cor. 5: 14. "And that he died for all, that they which live should not henceforth live unto themselves, but unto him that died for them and rose again," 2 Cor. 5: 15. "The righteousness of God, which is by faith of Jesus Christ, is manifested unto all, and is upon all them that believe; for there is no difference; for all have sinned, and come short of the glory of God," Rom. 3: 22, 23. "Who gave himself a ransom for all," 1 Tim. 2: 6. "For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many," Rom. 5: 15.

In the first of these passages, the reason assigned for Christ's death for all, is that all were dead. But what force is there in this logic, unless he died for all who were dead? And were not all the human family dead? None surely will maintain that the elect only were dead. In the other passages, we

see the death of Christ is represented as being as extensive in its application as the effects of the fall. Indeed, it is believed, that there are more passages which assert that Christ died for all, than there are which declare that all have sinned. The Scriptures are more replete with testimonies that Christ died for all the world, than with commands that the gospel shall be preached to all the world.

The objection usually urged against this view is, that the death of Christ is represented as having a special application to his people. "He died for the sheep,"—"purchased the church,"—"gave himself for us," the saints. In relation to these expressions we remark:

1. In the above and similar passages, the sacred writers have solely in view the *relations* between *the sheep*, *the church*, *the saints*, and their dying Saviour. Consequently they had occasion to speak of the death of Christ simply in its relation to them. In other passages, where the relations of Christ to the world are noticed, he is, as we have seen, represented as dying for the world.

2. The rule adopted by some for the interpretation of the above passages would require us, in its application to other passages, to restrict the death of Christ to one single individual. Paul, speaking of the dying love of Christ, not for the world, nor for the sheep, nor for the church, nor for the saints, but only for *himself*, says, "Who loved *me*, and gave himself for me," Gal. 2: 20. The argument is, that, as Christ died for the *sheep*, therefore he did not die for any others. According to this logic, Christ gave himself for Paul, therefore he gave himself for no one else!

But it is objected, again, that nothing is gained by maintaining that Christ died for all mankind, since all will not be saved; and that it is derogatory to the character of the Divine Being to suppose that he would allow his Son to die in vain.

To this we reply: If it be an established fact that all will not be saved for whom Christ died, this will not prove that his blood is shed in vain; nor that it has failed or shall fail to accomplish that which God designed should be effected by it. What was this? It was, that "whosoever believeth on him might not perish, but have everlasting life;" "that God might be just, and the justifier of him that believeth in Jesus," Rom. 3: 26. By this means, God's mercy will be gloriously displayed in the salvation of all who believe. His goodness will be

gloriously manifested in kindly proffering salvation by dying love to all, though some may wickedly reject it. God will be glorified in Christ's death, then, as well in those who die, as in those that live. God sent Moses to Pharaoh to plead with him that he might let Israel go. He exerted his divine power in working many miracles to enforce obedience, but he declared that he knew well it would all be in vain. Was it therefore useless, and did it detract from the character of God to employ means for the accomplishment of that which he knew they would fail to accomplish? By no means. It resulted in God's getting himself glory by Pharaoh.

So the gospel, which announces to sinners that Christ died for them, will be a sweet-smelling savor unto God, not only in those that are saved but also in them that are lost. No inglorious defeat, then, will be sustained by Jehovah, though many perish for whom Christ died.

Another object gained by this scriptural view of Christ's death is, that it enables us consistently to preach the gospel to every creature. But that which does not include in it the death of Christ is not the gospel. To preach the gospel, then, to every creature, is to preach a dying Saviour to every creature, and to warn the rejecters of him of the dreadful sin of "denying the Lord that bought them," 2 Pet. 2: 1. It also enables us to make the strongest appeal to the sinner's heart—an appeal founded on dying love. Christ has died for you. How can you slight a dying Saviour? How can you reject bleeding mercy?

This analogy between the type and the great antitype, shows us, finally, that the resemblance is preserved as far as the circumstances of the case will allow. From this analogy we learn:

That the death of Christ on the cross for the world was not the *atonement* of Christ.

That the atonement of Christ consists in his subsequent, official, priestly act, in presenting his own blood as our High Priest in that holy place above, into which he has for us entered.

That, as his priesthood is an unchangeable one, he ever lives in that holy place, and is ready at all times to make atonement with his blood for every penitent transgressor, who comes to God through him.

That Christ died but once, and entered with his blood into the holy place but once, as our great High Priest, but that he atones for penitent sinners often, and as often as they apply to God through him for pardon.

That Christ has *died* for all sinners, but *atones* for none until they repent.

That as soon as our great High Priest atones for a sinner he is forgiven.

That the doctrine, which teaches that the *death* of Christ is the atonement, in effect, renders his office as our High Priest merely nominal, inasmuch as it takes from him when within the vail, the official work of a high priest, which was to make atonement there.

That the priestly service within the vail is as essential to atonement as the death of the victim.

That to maintain that sinners, whether of the elect or non-elect, are atoned for in a state of impenitence, is contrary to the doctrine of atonement as taught in the Bible.

That the doctrine, which teaches that atonement is made for a sinner, and yet he is not forgiven, is in direct and open hostility to the instruction furnished by the sacred Scriptures.

We shall pass now, to a brief explanation of some other scriptural terms employed to represent the work of Christ in procuring the salvation of sinners.

Redemption. This consists of two parts. The first is the payment of a certain price for the release of one in bondage. "This Jesus did when he was delivered for our offences." "Ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without blemish, and without spot," 1 Pet. 1: 18, 19. The second part of redemption consists in the deliverance of the prisoner from his bondage. In the gospel this can be done only on the terms prescribed by the Great Head of the Church. These are, that he repent and believe and be pardoned through the blood of Jesus. "We have redemption through his blood, even the forgiveness of sins," Eph. 1: 7. "Thou wast slain, and hast redeemed us to God by thy blood," Rev. 5: 9. Redemption, then, harmonizes with atonement.

Ransom. This is the sum paid for the release of a captive. In the great work of salvation it corresponds to the death of a victim for atonement. Hence it is said of Christ, "Who gave himself a ransom for all," 1 Tim. 2: 6. "The Son of man came to give his life a ransom for many," Matt. 20: 28. The ransom money does not of itself release the prisoner. This is done only on the specified terms of the gospel.

Price, Purchase. These terms embrace the sum given for a servant, and correspond in use to the term ransom.

"Ye are not your own; ye are bought with a price," 1 Cor. 6: 20.

"Feed the flock of God which he hath purchased with his own blood," Acts 20: 28.

Reconciliation. This is making those friends, who, before, were at variance. In the work of salvation (if we except Rom. 5: 10, where the cause is put for the effect, and the term is employed as synonymous with the death of Christ, verse 8) it corresponds to the second part of redemption, and to atonement in distinction from sacrifice, while ransom, price, and purchase, correspond to the first part of redemption, and to the death of the victim in distinction from the atonement made with that death. The elect, as such, are nowhere represented as being reconciled unto God, but this is affirmed of believers, penitent sinners, the saints of God. The wicked are entreated to be reconciled. "We pray you in Christ's stead, be ye reconciled to God," 2 Cor. 5: 20. But the saints are represented as being already reconciled. "And you that were enemies hath he reconciled," Col. 1: 21. In order to effect reconciliation, it was not only necessary that a sacrifice should be slain, but that atonement should be made by the priest with the blood of that sacrifice. Thus are these terms employed in perfect harmony with the doctrine of atonement as presented and illustrated in the Scriptures.

In conclusion, let us consider the practical application of this great doctrine in obtaining the salvation of condemned sinners.

In the discussion of this subject, we have seen that Jesus Christ, our adorable Saviour and Redeemer, has given himself in death as a propitiatory sacrifice for all sinners, in order that as many of them as repent and believe may be saved, and that God may be just in pardoning them. Whosoever will, then, let him come and take the water of life freely. We have seen that Christ, after having died for sinners, arose from the dead, assumed the office of a Royal High Priest, ascended into heaven with his blood which he had shed in sacrifice, sat down there on the throne of intercession, where he ever liveth, and is ready at all times to make atonement for every broken-hearted, penitent sinner who casts himself on

him, and comes to God for pardon through his blood. We are taught by this glorious doctrine that no sinner, however vile he may be, will apply for pardon thus in vain. God has shown us in the typical illustrations of the doctrine, that all for whom atonement is thus made are instantly forgiven. For this the veracity of God stands solemnly pledged,—"*It shall be forgiven him.*" In the history of atonement, not an instance can be produced from the Scriptures where pardon or cleansing did not immediately follow. If an atonement was made for a house, the altar, the vessels of the sanctuary, or the land, they were immediately and invariably cleansed by that atonement. If made for sins, they were instantly forgiven. So it is with the atonements which Jesus our glorious Mediator makes for poor, condemned, broken-hearted sinners. They are always efficacious. It is said expressly by Jesus, "Father, I know thou hearest me always," John 11: 42, 43. Whenever he pleads with his blood—for his blood it is that speaketh—saying, "Father, forgive, for I have found a ransom," at once the sinner is forgiven. God has declared, "it shall be forgiven him." Hence it is, that the Apostle in exultation exclaims, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need," Heb. 4: 16.

The opinion of many excellent brethren and venerable divines, that on the cross Jesus Christ atoned for all mankind whilst they remain still children of wrath, unforgiven, and although many of them will at last fall into perdition, is an opinion at war with the doctrine of atonement as presented in the Bible. Nor does the sentiment of others, that on the cross Christ by his death made a full and complete atonement for the elect, harmonize better with the doctrine of atonement as illustrated in the Scriptures. There, we are taught that the death of the victim is not atonement, but that it is the subsequent presentation of his blood before the Lord, and that atonement is made for no one in any case, where it is not followed by pardon. But no one, of the elect even, is pardoned until he repents; they are children of wrath, even as others. To escape these manifest discrepancies with the Bible doctrine of atonement, some divines have maintained the doctrine of an eternal justification of the elect; and others, in modern times, have asserted that the atonement of itself effects nothing!—a position most dishonorable to the official work of the great Mediator. The pleading of the blood of Christ of itself effects nothing! No, no, precious Jesus. *Thou*

never pleadest in vain. Thy Father always heareth thee. When thy blood speaketh, it procures pardon. Come, then, to Christ, all ye that are weary and heavy laden, for he *will* give you rest.

Let the Christian, then, when his conscience is burdened with guilt, and his soul polluted with sin, go to Jesus. He is his Advocate with the Father. He will make a fresh atonement for his soul, and again will he be pardoned. His blood cleanseth us from all sin. He ever liveth in the holy place to make intercession for us.

If unconverted, reader, go to Christ your great High Priest. Tell him you are a wretch undone, and ask him to atone for your sins, that you may be forgiven. Go in confidence, for he says, "Him that cometh to me, I will in no wise cast out." "Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool."

Are you careless, indifferent to all that Christ has done for you in his agonizing death, and to the blessing he proffers you in his atoning blood? Think, how can you meet it at the judgment of the great day? What base ingratitude to turn away with cold indifference from dying love; dying love followed up with proffered bleeding mercy! Think, how your tender-hearted Saviour, your kind Redeemer, after suffering and dying for you, ascended into heaven, carrying with him the precious blood he had shed for you, sat down on the throne of intercession, where he will continue till his enemies be made his footstool, till atonement be made for the last sinner, that will be saved,—how he has been waiting and ready to atone for your sins ever since your first transgression. When you have been asleep and when awake; when rejoicing in health, and when terrified in sickness; when careless in sin, and when thoughtful under awakenings; and at all times, by day and by night, at every hour and every moment, he has been ready, and waiting to present his blood in your behalf; the instant you repent and believe, to obtain your pardon, and procure your salvation. If you die in your sins and are lost, how will a review of all this add to your sorrow and sighings in hell, when "thou shalt mourn at the last, when thy flesh and thy body are consumed, and say, How have I hated instruction, and my heart despised reproof; and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me," Prov. 5: 11–13.

A REPLY

TO

REV. ALONZO WHEELOCK,

ON THE

ATONEMENT.

"If the foundations be destroyed, what can the righteous do?"—PSALMS xi. 3.

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PREFACE.

When David came forth to meet the giant of Gath, he could not avail himself of the armour of Saul, because he knew not how to use it; he was obliged therefore to hazard the wonder and the contempt of both friends and foes at the temerity of his conduct, in presuming to meet this formidable enemy, with no other weapons than the smooth stones from the brook!—nevertheless, they were effectual;—and so can the weakest means still prove, when attended with the blessing of David's God.

It is in this confidence that we present the following reply to an essay, that in our humble opinion is boldly challenging, not only the champions of Israel, but the revealed truth of the Lord of Hosts himself. We make no pretentions to competition with the Author of the Essay in points of classical learning, but have drawn these *few stones* solely from that pure *brook*, at which it has long been our delight to drink.

THE AUTHOR.

INTRODUCTORY REMARKS.

It may probably be expected that a reply to this pamphlet would take up the subject in a different way from what is here done, and confine itself chiefly to the types which the Author has used as illustrations of the doctrine in question. But the writer has preferred the more safe and conclusive course, of depending upon the general tenor of Scripture, together with such express and unequivocal declarations of the New Testament, as have the most decided bearing upon the subject; believing that the best way to correct an error in our judgment of the shadow, is rightly to understand the body that casts it. It has not been attempted to take up every assertion, or meet every statement made in the Essay; but only to reply to such parts as are most important, and such in which the Author has stated his views in the most explicit and comprehensive terms.

REPLY.

"Some very worthy and venerable theologians, because they cannot make these typical atonements accord with that view of atonement which has been formed by some hypothetical deductions, have concluded that we are not to look for a very exact analogy between the type and the antitype, and then practically set aside almost entirely the instruction God designed we should derive from these typical illustrations of this great doctrine."

It is evident from the whole tenor of this sermon, that Mr. W. founds and shapes his views of the great doctrine of atonement, by his own interpretation of one single type of the ceremonial service. In doing this, he has fallen into a very natural mistake, viz; in expecting to find embodied or embraced in any one part of the weak, meagre and vague shadows, the entire figure of those better things of the Gospel, of which it took the whole ceremonial code, together with all the law and the Prophets to give even an imperfect outline. The whole creation would fail to furnish emblems of the fulness of Jesus, and nothing short of the creation, has God employed for this purpose. How then would it be possible for any *one*, or even all, the sacrificial offerings, together with Aaron and the whole tabernacle service united, to convey the full mind of God upon the one great fundamental doctrine of atonement for sins, the very corner stone upon which he founds his church.

Is it safe or wise, after that which is "*in part*" is done away, and that which is "*perfect* is come," to grope among the darkness of shadows for that which is made manifest by the day? It is both a profitable and delightful work to trace out by means of the clear and distinct things of the Gospel, the beautiful analogy, which the types and emblems bear to them; —but would any man in his senses, resort to the dim light of the moon to examine an important document, when he could have access to the sun? or would he make up a judgment upon an intricate and important piece of machinery, from the vague outline of its shadow, when the machine itself is at hand? Had we not the clear, positive and unequivocal declarations of the Gospel, how could we have known, or even imag-

ined the meaning of the typical ceremonies? Who would have dared to infer from the sacrifice of the two goats, that God, in the end of the world, would offer up his own well Beloved Son?

"The atonement did not consist in the *death* of the sacrifice, but in the act of the priest with the blood of the victim, after the struggles of death were past."

From various scriptures both of the Old and New Testament, it appears that the application of blood was to '*purge*' or purify. In this sense the blood of Christ is said to take away the stain, or sense of sin from the conscience, and give boldness of access to God. How does it do this?—Certainly by sealing the conviction that Jesus "the Lamb of God" has been sacrificed for us, and that by this sacrifice we are redeemed from the curse of the law which he endured in our behalf. When therefore the merits of this blood are applied by the spirit "to purge our conscience from dead works," it is by giving us faith to believe this fact, upon evidence of the sanctifying effect which we experience as flowing from it. Now is it the blood itself, or something to which this blood bears testimony, that brings peace to the conscience? We think no one can doubt that it is the latter. Why else is there *three* to bear witness upon earth, the *spirit*, the *water* and the *blood*?

If a criminal was under sentence of death, and ordered to execution, and either his head or his blood should afterwards be produced in court, that court would be satisfied that he had endured the penalty of the law; but would it be the suffering an ignominious death, or, anything which was done with his blood afterwards, by which he had expiated his crime?

Whenever the word blood is used in any passage as an atoning sacrifice, it is only employing a figure of speech, in putting the effect for the cause, the witness for the thing signified. Was *death* the penalty of the law? Then it was by enduring *death* that Jesus delivered us from it; and the sanctifying fountain which that death was the means of opening, was one of the blessings which flowed from it. Many are the passages which might be quoted to prove this important truth. Paul in the 9th. of Heb. says,—"For where a testament is, there must also of necessity be the *death* of the Testator, for a testament is of force after men are *dead*;

otherwise it is of no strength at all while the testator liveth." The reason is evident;—it is by his death alone they can come into possession of what the testament promises or wills. "This is my blood of the New Testament" says Jesus, this is the pledge and witness to you, that by my death, the shedding of my blood, you will come into possession of all the blessings of the new and everlasting covenant. Rom. 5–10. Col. 1–20, 21. and Gal. 3–13. all speak one and the same language.

"The principle atoning *act* was the presentation of the blood of the victim, before the Lord, in the place appointed, by the priest."

To this assumption there is one uncontrovertable and unanswerable objection, which is, that Christ could never have entered heaven *at all*, after he had once left it with these words "lo! I come to do thy will O, God," had he not fully accomplished that will, and "obtained eternal redemption for us;" because, by virtue of the place he had assumed, as the surety of his people, he stood bound in law, to render full and complete satisfaction to divine justice for all that was due by that people; and God could not raise him from the dead; the stone could not be rolled away from the tomb, or the prisoner released, till every farthing of the debt was paid, and the "hand-writing of ordinances," the bond of all that had been written in the law and the Prophets concerning him, had been taken away by being nailed to his cross. Consequently we see why so much importance is attached by the Apostles to the doctrine of the resurrection. "If," say they, "Christ be not risen from the dead, your faith is vain, ye are yet in your sins." Why so? Because this was the witness by which he was declared to be the Son of God, with power, and which proved that the Father had accepted the atonement he had made; that justice was satisfied, and the law magnified and made honorable. Therefore, having accomplished all this, he appears in the presence of God, pleading the merits of his own blood, and claiming the "promise of the Father," as the reward of his sufferings. The 17th. of Leviticus, quoted by Mr. W. in no way contradicts this sense of the subject, but rather accords with, and confirms it. From the time when God first gave to Noah and his sons, "flesh for food," through the whole course of the ceremonial law it is repeatedly said, "but the blood thereof which is the life thereof shall ye not

eat." The reason given is, that it is the blood that maketh atonement for the soul. An important meaning is couched under all this: God had appointed the slain body of his own Son, (our paschal Lamb) to be meat for his believing people, after it should have been "broken," sacrificed and offered up for them; but till this was done, it could not be eaten. When therefore, Jesus gives to his disciples the "cup of blessng," "the blood thereof which was the life thereof," and bids them drink abundantly, it was because that body was now about to be offered, broken and made ready for the food of their faith.

"Subsequently to his death, he, exercised the office of a royal high priest; takes his blood which he had shed in death in his hand, enters with it into the holy place on high, to appear in the presence of God for us."

Where does Mr. W. get his authority for this? Does he mean to assert that Christ *actually* and *literally* carried his own blood into heaven, as the priest did that of the victim into the holy place? We think the Scriptures no where justifies such an analogy as this. Jesus enters heaven, not *with*, but *by* his own blood, by the *merits of it*, and in token that the Father was well pleased for his righteousness sake, because he had magnified the law and made it honorable; had finished the work which he had given him to do, and therefore is accepted and received back to "the glory which he had with him before the world was."

Had this not been the case;—had not his blood been infinitely meritorious, even to the full extent of the demands of the law, he could not, (as we before observed) have been raised from the dead or received into heaven. The truth, holiness and justice of God, like the two cherubims and the flaming sword at Eden, forever *barred* the entrance to the gates of glory (even to the Son of God himself) till a "new and living way" was opened through the vail of his flesh. Then the triumphant conquerer is heard demanding that the "everlasting doors be lifted up, that the King of Glory may come in." We should presume also, that when Mr. W. asserts that "*it is the priest that makes atonement and not the dying victim*," he loses sight of the great mystery of the cross in which the Priest is himself the victim! Separate them, and we see no reason why the sacrifice of even the perfect human body of Jesus, had any more virtue than that of bulls and

goats. This was surely Paul's conclusion when he says; "Feed the church of God which he has purchased, *with his own blood.*"

"What else can this mean but that he has gone thither to atone for the sins of penitent, confessing transgressors, who come unto God by him? * * * How can he be a high priest in the holy place which he has entered, unless he exercises there the priestly office? If then Jesus executes the office of a high priest within the vail, does he not make atonement there?"

We have replied to the substance of these questions in the remarks upon "Conclusion 2nd.;" but as the point is most important to be understood and most worthy to be remembered, (because upon it rests the whole Gospel system,) we shall willingly repeat it again; that he enters heaven to claim from the Father the *purchase of his blood*, in the fulfilment of the 2nd. oath of the Covenant, for it was by *two* immutable things that this covenant was confirmed, the 2nd. of which was, that when the Son should give his soul an offering for sin, he "should see his seed, the travail of his soul and be satisfied." To this Jesus alludes when he says to his disciples "it is needful for you that *I go away*, for if I go not away the comforter will not come unto you, bud if I go away I will send him unto you." It was first needful that Jesus should suffer all that is written in the prophets concerning him, by doing which, he atoned for their sins—and then it was needful that he should rise again and 'go away' for their *justification*, or *acquittal*, because had he continued to be held by the bands of death, it would be manifest that his vicarious sacrifice was not accepted, and of consequence they were "yet in their sins:"—but if he went away and was received up into heaven, he would send the "promise of the Father" the Comforter, who would "convince the world of sin, of righteousness and of judgment." "Of sin, because they believe not in me, and I am the only name by which they can be saved; if therefore they believe not on me, they shall bear their own sins." "Of righteousness, because I go to the Father, by which I prove that I have wrought out for them a righteousness that he has accepted in their behalf; if it were not so I "*could not go to the Father.*" "Of judgement, because the prince of this world is judged," the head of the serpent, the God of this world by whom they had been bound in chains of sin and unbelief, is *bruised*; death, hell and

the grave are conquered; wherefore, they have only to trust and not be afraid. Having thus become '*obedient unto death*,' Jesus is exalted to *give repentance unto Israel*, as the fruit and effect of his sufferings, repentance and remission of sins being among the "gifts for the *rebellious*," which he received when he "ascended on high," and not (as Mr. W. says) that he *then* and *there* "makes atonement for *penitent* transgressors," as if the atonement was the reward of *their repentance*.

Mr. W. next wonders what Jesus can be doing in heaven if it be not that he is making atonement.

To this we reply, that in the *one* person of the Great High Priest of our profession, are combined the offices of Prophet, Priest, King and Mediator or advocate, and that in no part of the work of redemption are these offices exercised singly or alone. They are exactly described in Ezekiel's vision of the "*four living creatures*" at the river Cheber: spoken of at one time in the plural and at another in the singular, but always as *being* and *moving* together; "*they four had one likeness*," "and their appearance and their works was, as it were, a wheel within a wheel." The Jewish priest had much more to do than merely to make *atonement:* he was the minister of the sanctuary;—so is Christ. After he had offered sacrifice, he was to come out and bless the people, proclaiming among them the favor, grace and peace of the Lord, Num. 6: 23, 24, 25. So Jesus, when He ascended on high, received gifts for men, even for the rebellious, that the Lord God might dwell among them; and these gifts He is constantly dispensing. But his chief work is doubtless to make *intercession*, which involves not only His priestly but His Mediatorial office; the one giving force and efficacy to the other: for this He appears as a "Lamb that had been slain," that He may present an *ever-living* and all-prevalent argument why the Father should spare his sinning, backsliding people, who through infirmity of the flesh are constantly provoking him to anger. Therefore Paul says, "for we have not an High Priest that cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." And John adds, "If any man sin, we have an advocate with the Father." Here then is reason for His "abiding a High Priest forever." But let it be remembered that the work of an Advocate is not to pay the debts or make atonement for the crimes of his client. If the case be *debt*, he is either to

prove that it has never been contracted, or, that payment has been already made: if it be crime, he is to prove either that it has not been committed, or, that ample satisfaction has been rendered. Both of these cases are included in the intercession of Jesus, who by virtue of being the *surety*, as well as the *Advocate* of his people, is able to prove that, inasmuch as they were debtors, with nothing to pay, He has paid the uttermost farthing in their stead. And inasmuch as they were transgressors, that "the chastisement of their peace had been laid on Him." But as it respects the *one* great act of *atonement*, we understand the Scriptures plainly to teach that when Jesus "had by one offering perfected forever them that are sanctified;"—"when He had offered one sacrafice for sin, He *forever sat down*"—*rested*—and "*ceased* from this part of his work, as God did from His" at the creation.

Mr. W. says, that when the Apostle speaks of Jesus everliving to make intercession for us, it is the intercession which He makes with his blood. We would ask Mr. W. if he does not consider *Moses* as well as *Aaron* to be a type of Christ? and whether, in all the provocations of that stiffnecked and rebellious people which he led through the wilderness, *Moses* and not *Aaron* did not mediate and intercede for them; stand between them and the wrath of God, and were ordered by God himself to "*let Him alone*, that He might destroy them," (as though Moses held him back by force and power) did not this mediator, by virtue of the office which God had given him, refuse to yield—maintain his ground and insist that they *must be pardoned*—and that on the plea of, "*What will become of Thy great name*, if this people die in the wilderness?" This intercession was evidently founded upon *some previous compact*—some promise of Jehovah which was known to Moses, by which the Divine truth and honor stood pledged to him and to the people. But here is no mention of *blood*—and this intercession was for a people that *had already been redeemed* from the bondage of Egypt, and saved from the condemnation of the wicked by the blood of the paschal Lamb.

Mr. W. adds, "He gives, as it were, a voice to blood. This blood of Jesus speaketh, and speaketh other and better things than the blood of Abel." We have no objection to this idea, provided we can rightly ascertain what this blood *speaks*.

For this we must appeal "to the law and the testimony." And first, what does the blood of *Abel* speak? The Lord said to Cain, The voice of thy brother's blood cries to me from the ground." For what? For *vengeance* upon him that shed it; for God declares that blood defileth the land, and nothing but the blood of the murderer can cleanse it—therefore it is said, "whosoever sheddeth man's blood, by *man* shall his blood be shed." But by what man was the blood of the murderer Cain to be shed? For God let him loose, as a vagabond on the earth, to walk up and down in it; and not only so, but guarded his life by saying, "Whosoever killeth Cain, upon him shall vengeance be taken seven-fold." Is then the curse of Abel's blood forever to remain untaken away from the earth? No; the blood of sprinkling "speaks better things." It tells that "*that wicked one*," that murderer who goes up and down in the earth, and walks to and fro seeking whom he may devour, is a conquered enemy; *that* "the *head of the serpent is bruised*"—but not without the threatened penalty, "Whosoever killeth Cain, upon him shall vengeance be taken seven-fold." And was it not so? Did not all the seven-fold vengeance due to the transgressor fall upon the "seed of the woman" when he crushed the serpent's head; and "through death, destroyed him that had power over death—that is the devil?" Thus has the decree been fulfilled, "whosoever sheddeth man's blood, by *man* shall his blood be shed—by which we perceive why it must be the "*seed of the woman*;—God in *human flesh*, that should execute the long-delayed vengeance of Jehovah upon the arch-murderer. We may see also, an answer to the question put in the 63d. of Isaiah: Why art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? Jesus replies: "I have trodden the wine-press alone. and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled on my garments, and shall stain all my raiment; for the *day of vengeance is in my heart*, and the year of my redeemed is come."

"The influence of the resurrection of Christ in procuring our justification, is symbolized by the live Goat on which iniquity was laid, and who bore them away. So Jesus bears away the sins of the penitent; not in his death, but in his life."

We have fully shown the importance of the resurrection,

and its bearing on the Gospel system, without being obliged to have resource to this absurd and unscriptural abuse of the doctrine. If, instead of bearing our sins in his own body on the tree, Jesus bore them away after the resurrection, he must have borne them *into heaven*—for, upon the Divine veracity, they were certainly laid upon him. Has Mr. W. considered the nature of law and justice? and what kind of judicial transaction this would be? Let us examine it. God has declared that he "*will by no means clear the guilty*"—his own immaculate Son voluntarily assumes the place of the guilty ones; the Father, with his consent, lays upon him all their iniquities; he becomes a *curse* for them; and then, after being in their stead answerable for all the demands of justice against them, he is, according to Mr. W. liberated without making satisfaction, and exalted to dignity, glory and honor! It may be objected by Mr. W. that he does not mean to say that Christ did not suffer; but that he did not make atonement by his sufferings. We answer, that this still involves the same dilemma. If he, as their surety, suffered their sentence in their stead, then, in all law and justice, they are free; and no demand can be in force against them. But if He did not suffer their sentence in full, but was released from the prison of the grave without having done so, and was received into favor, with sin unexpiated, then God *does clear the guilty*, and justice is evaded instead of being satisfied. Will Mr. W. allow us to take advantage of his partiality for types, and direct his attention to another, not less expressive than the one he has chosen, if, perhaps, he may find some light on this subject. We would invite him to read the third and fourth chapters of Joshua, where he will find the doctrine of atonement shadowed forth in another way. He will see "the Ark of God," borne by *priests*, standing in the midst of Jordan, "*till all Israel had passed clean over.*" Just so did the Divine Redeemer stand in the midst of the billows of wrath *till all his Israel* were clean delivered from that wrath, and till he "had obtained eternal redemption for them."

"When atonement is made for sins, they remain no longer on the transgressors As in the types, atonement was immediately followed by pardon; so in the Gospel, this is every where assumed as accompaning the pleadings of the blood of Jesus."

This is very true, in the Gospel sense of the subject, but Mr. W. evidently draws a wrong inference from it, viz. that

if Christ really atoned for sin, every individual sinner for whom he atoned would have received immediate and *personal* pardon, and enjoyed the sensible comfort of it. This inference is unnecessary and unwarrantable. They are indeed truly and fully pardoned and acquitted, but it is in the same sense and the same order of time, as described in the 1st of Jude, where in speaking of the church he says, "sanctified by God the Father, preserved in Christ Jesus, *and called*." So in relation to our subject; they are redeemed by Christ Jesus, pardoned and "accepted *in the Beloved*," and in due time made acquainted with it by a personal deliverance from sin, or effectual calling; or in other words, "because they *are sons*," by virtue of being "accepted in the Beloved," and made "joint heirs with Christ Jesus;" "God sends forth the Spirit of his Son" (or Spirit of sonship) "into their hearts, whereby they cry Abba Father." Can Mr. W. see no distinction between the granting of pardon by the Executive, and the criminal's knowledge of that act? No distinction between the putting away of sin by the vicarious sufferings of the surety, and the cleansing of the sinner's conscience, which follows as a fruit and effect of it? We flatter ourselves that we have given ample evidence upon the subject, and proved that when the "Messiah was cut off but not for himself," "He finished transgression, and made an end of sin." And we now affirm that what remains, as the fruit and effect of this, in bringing the sinner to a personal knowledge and comfort of it, is not, properly speaking, the work of the *Son*, but of the Father, and the Holy Spirit, the other persons in the Sacred Trinity; and as these *three* bear record in heaven, so do the Spirit, the water, and the blood bear witness on earth, to carry on the work of grace in the hearts of those for whom Christ died. If any thing be wanting to decide this question, let us listen to the testimony of Paul in the 6th and 7th of Rom. where he predicates his whole argument for the personal victory of the believer over sin, and his freedom from its dominion, upon the fact that he is perfectly delivered from it, and dead to it *in Christ*. "Wherefore my brethren ye also are become *dead to the law by the body of Christ*;"—delivered from it—"*that* being dead wherein we were held." (Certainly it is in sin that holds us under the curse of the law—therefore it is *sin* that *is dead*.) Paul adds, "Our old man is crucified with him, that the body of sin might be

destroyed." . . . "for he that *is dead, is freed from sin*," &c. We cannot resist the temptation to call in also the testimony of an uninspired, but excellent writer, on this point of the subject. "Seek for the death of sin where thou wilt, it is not to be found but in the *dea h of Christ*. Try to conquer it upon any other principle than faith in his death, the very attempt is sinful, and proves thee to be under the law. If thou art not complete in him, thou canst never be complete. Unless thou art *one* with him in his *death*, there can be no pardon of sin, and consequently no victory over it. . . He was thy surety. He suffered for thee. Thy sins were crucified with him, and nailed to his cross. They were put to death when he died; for he was thy covenant-head, and thou, as a member of his body, wast legally represented by Him, and art indeed dead to sin by His dying to sin once. The law has now no more right to condemn thee, a believer, than it has to condemn him. Justice is bound to deal with thee as it has with thy risen and ascended Savior. If thou dost not see thy complete mortification in him, sin will reign in thee. No sin can be crucified either in heart or life, unless it first be pardoned in conscience: because there will be want of faith to receive the strength of Jesus, by whom alone it can be crucified. If it be not mortified in its guilt, it cannot be subdued in its power. If the believer does not see his perfect deadness to sin in Christ, he will open a wide door to unbelief: and if he be not persuaded of his completeness in Him, he gives room for the attack of self-righteous and legal tempters. If Christ be not all, *self* must still be looked upon as something great, and there will be food left for the pride of self-importance and self-sufficiency."

[Romein's Walk of Faith.

"In the types, the confession of the transgressor proceeded, not only the act of atonement by the priest, but, also the death of the victim. In the antitype this is impossible, because Christ suffered once for all, and his sufferings could not therefore follow the confessions of all those who have sinned. But although the sacrifice was slain previous to the repentance of the transgressor, there is no necessity that atonement be made for him till after he repents," &c.

"We think there *is* this necessity, because we know of no way in which he could *get repentance*, otherwise than by the atonement having *been made!* But more of this presently. In this paragraph Mr. W. again confounds the *effect*

with the cause. What does he think of these words in the 53d of Jeremiah, . . . "*the Lord hath laid on him* the iniquity of us all?" Does he not perceive here a way by which sin may be laid upon the Lamb of God, other than by the confession of the penitent sinner? Which would be most likely to give peace to the troubled conscience, to be assured that God himself has laid the iniquity of all guilty, self-condemned sinners upon his Son, and that by bearing them in his own body on the tree, *he* had made an end of sin; or, that they, in all their weakness, blindness and ignorance, must take the work in their own hands? Mr. W. allows that Christ furnishes his own offering, will he not allow also, that the same word which reveals this, also bears testimony for nearly 800 years before the death of Christ, that the Lord laid upon that offering the iniquity of us all?—not one by one, as we are, by virtue of it, brought to repentance—but when he was led "as a Lamb to the slaughter." Besides, in the very nature of things spiritual, it must be so, for repentance is one of the most essential and precious *gifts* of Divine grace, and as such, could not be received or enjoyed by rebellious sinners, until atonement or propitiation had been made for sin; and a way thus opened for "good to come" unto them; but Jesus, having made atonement by the death of the cross, God hath highly exalted him, at his own right hand *to give repentance* to Israel and forgiveness of sins—to dispense among them *freely*, without money and without price, the benefits purchased by his blood. As Mr. W. places it, on the contrary, repentance would seem to be a propitiatory act in itself, for he makes the pardon of sin result from, and depend upon it; if so, then the sinner atones for his own sins!

On this part of the subject of the essay, we would observe that Mr. W's. object appears to be, to do away the vicarious sacrifice of Christ; his substitution in the sinner's place, in enduring the curse of the law; and to prove that the sacrifice of Christ was nothing more than a preleminary act, in itself no way effectual or beneficial to sinners; no good resulting from it, until the blood is presented in their behalf, on being applied for by the penitent himself. This we understand to be his meaning throughout the whole, but particularly in the 8th and 9th pages of the pamphlet. Is not this equivalent to making the *death* of Christ of no more signi-

ficance or value than the death of a martyr? Nay, farther. Why would not any other sacrifice and other blood do just as well; even that of "bulls and goats?" Paul says that these "could not take away sin." But how does the blood of Christ "*take away sin*," unless it is by proving in the court of heaven that he had expiated sin by giving his own soul an offering for it; and really and truly suffering its demerits? If he did not do this in his *death*, why, in allusion to it, is all that fearful language used in Psalms and in the prophets? Was it the mere sufferings of the *body* that Jesus himself looked at with such agony, while only in prospect?—or which caused him to sweat blood in the garden? What was it that *he feared*, when, "with strong crying and tears, he offered up prayers and supplications to Him that was able to save him from death, and was *heard in that he feared*?" We find an answer in the 2d of Acts, "Thou wilt not *leave my soul in hell*, neither wilt thou suffer thy Holy One to see corruption." It was not the pains of his human body, nor even its "seeing corruption," that so agonized the Holy One, as having his soul exposed to the malice of hell. Again he says in Psalms, "Deliver *my soul* from the sword, my darling from the power of the dog; save me from the lion's mouth." "Rescue my soul from their destructions, my darling from the lions," &c. But what could thus have given the holy soul of Jesus into the "lion's mouth," but sin, guilt, transgression of the law? Not his own, for he was "without guile;" but the iniquity that was "laid upon him?" Will Mr. W. or any one else, presume to say that this language had respect to mere bodily suffering?—as if these were all the Son of God endured! A martyr may bear these, and yet be carried above them, by the peace and joy shed abroad in the soul by the Holy Ghost; but why was the Son of God not thus supported and comforted? On the contrary, could anything but sin imputed,—laid on him, under the burden of which he was born down and overwhelmed—have brought him to say, "The sorrows of death compass me, the pains of hell gat hold upon me." "I am poured out like water, my heart is melted like wax, it is melted in the midst of my bowels." "All thy waves and thy billows have gone over me!!" When Jesus said to the "strong bulls of Bashan" that surrounded him, "this is your hour, and the power of darkness," did he have in view nothing

but the piercing of his hands and feet? Why did God himself withdraw, and leave his Son to grapple alone with the powers of hell, but that he "might be made perfect through suffering," and get to himself a glorious name, by leading captivity captive, and triumphing over death, hell and the grave? And how was all this accomplished? Merely by the pains of the body, "the struggles of the dying victim?" No; it was the agonies of his holy soul in "taking away sin?"

"*For whom did Christ die?* . . . A proper interpretation of the passages which declare that Christ died for the world, will require us then to take them in the broadest sense, embracing the whole human race."

In this second division of his subject, the author has found it necessary to deal more in the meaning of *words* than that of types; and has therefore laid down the laws of language which are to direct us to the proper understanding of them. To these laws we have not the least objection, and are perfectly willing to be guided by them, but would suggest an additional one, which we believe is insisted on by all philologists, viz. that where a passage is obscure by reason of the use of an equivocal term, we should determine the author's meaning by other parts of the work, where he speaks with more clearness and decision; and never insist on fixing a meaning to one particular passage, which he disclaims in others; or which is contrary to the general tenor of his sentiments. This being granted, we proceed to the question.

And first let us examine a few of the passages usually claimed as "embracing the whole human race." John 1 : 29, "Behold the Lamb of God that taketh away the sins of the world!" I believe it is usually allowed that the nation of Israel was typical of the true church of Christ; and Mr. W. has repeatedly told us that the scape-goat, upon whom the sins of Israel were laid, was a type of Christ himself. We would ask if any sins but those of *Israel*, were laid upon the goat? Whether the heathen nations round about them were privileged with a part in the sacrifice? Certainly not. But here it is said that the Lamb of God taketh away the sin of the *world*. The reason of this mode of expression is obvious. The Jews, to whom it was addressed, were bigoted to the idea that they were the exclusive favorites of heaven, and that the

mission of the Messiah was specially to them: it was evidently to correct this idea, that John here employs the word "world;"—as if he had said, Behold the sacrafice that is given not to you only, but to every nation under heaven even to the ends of the earth! that from *out* of every nation, kindred and tongue he may "take a people for his name." This same object, and same idea is also evident in John 4: 42, and in John 3: 16, 17, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that *whosoever* believeth on him might have everlasting life. For God so loved the *world*, that he gave his only Begotten Son that *whosoever* believeth in him should not perish, but have everlasting life." Even the whole camp of *Israel*, to its utmost bounds—*all* that are lying helpless "in their blood," "in the open field, cast out to the loathing of their persons;" —to them is Jesus lifted up, in the very semblance of the serpent that has bitten them, whose head he has crushed; and his command is, "Look unto me and be ye saved, all ye ends of the earth." In John 12: 46, 47, the figure is changed, and Jesus speaks of himself as the "light of the world"— "like the sun which shineth from one part of the heaven, even to the other, and nothing is hid from the light thereof;" —it shines upon the evil and the good, and as in John 1: 9, "This is the true light that lighteth *every man that cometh into the world. Lighteth*, but not *enlightens* them—shines upon them and about them in every direction, but not "*in them*,"—"to give the light of the knowledge of God in the face of Jesus Christ." He that believeth shall not abide in darkness:" but, lest the proud Pharisee should boast of his ability to believe at any moment he pleases, Jesus adds in another place, "but there are some of you that believe not, therefore said I unto you that no man can come unto me, except the Father which sent me draw him." But replies the objector: "God surely draws *all men*." Let Jesus answer to this. "*All* that the Father hath given me, shall come unto me." In John 6: 33, 51, Jesus presents himself under another figure. "The bread of God is He that cometh down from heaven, and giveth life unto the world," . . . "the bread that I will give is my flesh; which I will give for the life of the world," Here again the circumstances of the case, and the object of Christ must, (according to the proscribed laws) direct to the meaning. The Jews had been

speaking of the manna which Moses gave them in the wilderness, and Jesus explained to them the superiority of the "true bread that came down from heaven"—in that, it not only gives everlasting life to them that eat it, but that it was also given for all people as well as Jews.

"The gospel is to be preached to *all nations*;" "the true light lighteth *every man* that cometh into the world;" "the grace of God hath appeared unto *all men*;" . . . "God now commandeth *all men every where* to repent." In all these passages, it is the general and external benefits of the gospel that are referred to, and not its saving power; "for many are called, but few chosen." Neither can nations, as such, ever enjoy any other than temporal benefits; but as even these were once limited to the Jews, the difference of things under the Gospel system is frequently alluded to. When therefore God visits the Gentiles, it is "to take out from them a people for his name;" even as among the thousands of Judah, a "remnant only shall be saved."

In regard to the words "he *died for all*"—"who is the Savior of *all men*?" &c. it is incontestibly true, that in a certain restricted sense, *all* do enjoy the benefits of his death, but not "specially" and savingly. They are benefited by it just as the beasts were benefited by a place in the ark, when otherwise they would have been overwhelmed in the flood, but who will thence infer that the ark was built for them? So much for *words*; we now come to *things*; and would beg leave to present two very expressive and very unequivocal *types* to illustrate this subject; one of which may perhaps more properly be called an emblem, as it is chiefly used in the New Testament. These are *the ark* and *the human body*. And first the ark. God had determined to destroy every thing that breathed by a flood; but gives to Noah directions to build an ark of exactly such and such dimensions—the very cubits of length, breadth and heighth are prescribed; its portion of light, its method of entrance, its divisions of space, all are precisely marked out and specified. God then tells Noah his intention to destroy all flesh wherein was the breath of life; but that he, Noah, had found grace in his sight and that he and his family, (naming the individuals—exactly *eight* persons) should come into the ark; also that he should take unto him, an indefinite number of

beasts, but two of every sort. In appears that this ark was 120 years in preparing, during which Noah became a preacher of righteousness to the people, and that the spirit of Christ *in him* strove with them that are now in prison, reserved unto the judgment of the great day. Let us now consider what must must have been the subject of Noah's preaching. Could he have consistantly and honestly told the people that God had prepared an ark with an intention to save them all, and had commissioned him to invite them into into it; and that if they did not accept the *proposed* means of escape, the design and expense of its preparation, so far as concerned them, would be defeated? Would he, we again repeat, have had any authority for such a proclamation as this, knowing as he did, by the express commands which he had received, the special and definite object for which it was designed, viz. to save himself and his family; and that all its limits and arrangements were measured and conformed to this object? It may be asked, "What then did Noah preach, if he did not offer the ark to *all*? We answer, that though he could not do this, he was nevertheless a "preacher of righteousness"—the righteousness of God in the condemnation of the wicked;—a righteousness founded upon the immutable *claims* of Jehovah upon his creatures, irrespective of their disposition to obey, or of any provisions of grace that he, in his good pleasure, saw fit to make for others. He could tell them also, that every stroke of the hammer upon the ark which he was building, was increasing their condemnation, by giving evidence that God was indeed about to call them to judgment, and yet they remained impenitent and unbelieving; thus proving that sin was their choice, as well as their ruin.

We now pass to the second emblem—the *human body*. Perhaps there is no figure designed to prove and illustrate the vital union which exists between Christ, the Great Head of the church, and his believing members, so frequently used in Scripture as this. Who that has traced this glorious mystery of divine grace, so replete with consolation to the child of God, but must have been struck with its beauty and expressiveness. The most conclusive and powerful arguments are drawn from it, in favor of the eternal security, as well as vital energy and fruitfulness of the church; and upon it are

predicated some of the most important doctrines of the Bible ; particularly in the analogy drawn by Paul, between Adam, the head and representation of the whole human family, and Christ, the head of the church : as in Rom. 5 : 19, " For as by one man's disobedience many were made sinners--so by the obedience of one shall many be made righteous." And also in 1 Cor. 15 : 22, " For as in Adam all die, so in Christ shall all be made alive." The last of these passages is commonly understood to refer to a *general* resurrection of the dead: but if the connection be consulted, it will appear that this is not the idea intended, or embraced in it. We consider one of these Scriptures to be an exact parallel to the other, except that the first refers to the sinner's justification in Christ, and the last to his resurrection from death ; both alike being by virtue of his union with him. As if the comparison had been made thus. As all the human family became sinners *in* and *by* the transgression of Adam their head—and, as in Adam all this family, as members of one head, are subject to death—even so *in Christ*, and *by* his obedience unto the death of the cross, all *his* family, or members of *his* body, are made righteous ; and because he is risen from the dead, as their head and representative--or " first fruits" so—shall all that are in him, be made alive : the words " even so," being expressive not only of the fact, but the manner and reason of it. According to this idea, he says, in proving to the Corinthian church the certainty of the resurrection, " For if we believe that Jesus died and rose from the dead, even so, them also which sleep in Jesus will God bring with him." " But now is Christ raised from the dead and become the first fruits of them that slept." . . . " If it were not so, then they also that sleep in Jesus are perished." The same idea is also found in 1 Thess. 4 : 14, 16. For the Lord himself shall descend from heaven, &c. and the dead in Christ shall rise first."

In the 6th. and 10th. of Hebrews, Paul alludes to this union in proving the imposibility of the renewing of true believers " if they should fall away ;" because by *falling away* they would " crucify to themselves the Son of God afresh, and put him to an open shame ;" and therefore there could be " no more sacrifice for sin," and consequently, no quickening power of grace, " to renew them again to repentance."

Now there can be but one way in which the Son of God can be *crucified afresh*: for, having forever "passed into the heavens," a spiritual, glorified body, out of the reach of death and hell, nothing but the disjointing, breaking off, and separating of the members from the living spiritual head, vitally joined with it, even as "members of his body, of his flesh and of his bones;" nothing but such a separation can possibly crucify afresh and put him to an open shame;—*shame*, because it would prove him to have borne false witness of himself when he testified that he was "able to save to the uttermost;" and that none should pluck his people out of his hand: also, that the life which they had received from him was not *eternal life*, and therefore not able to hold them! And inasmuch as this falling away must be by the power and influence of *sin*, it would also prove that the blood of the covenant, "wherewith they were sanctified," was not capable of taking away sin, and therefore was an "unholy thing."

This mystical union is also beautifully brought to view in the following Scriptures, Ephesians 1: 12 to 17. and 5: 23 to 33. Also, Colossians 1: 18, and 2 and 19. If there be then this analogy between Christ and the church, and the human body;—if both are made up of "that which every joint supplieth," fitly joined and compacted, and forming a perfect well proportioned figure; not having either a redundant or a deficient limb;—if there limbs and joints, are all *numbered*, every one supplying its proper place, and all standing in the head at *one and the same time*, (otherwise it could not be a *body*, but only a *head* a *trunk* or a limb,) if this is all the effect of plan and purpose, nothing being left to fortuitous circumstances: much more, if we are positively told by inspiration itself, that in the *Lamb's book of life, all these "members were written which in continence were fashioned, when as yet there was none of them:"*—If this is the form and semblance which the church of Christ assumes in scriptures; how does it comport with an *indefinite and progressive atonement* and a *conditional salvation!!*

One thing more we must notice.

"Another object gained by this scriptual view of Christ's death is, that it enables us consistently to preach the Gospel to every creature."

Because he founds his argument for the claims of God, and

the obligations of men upon the assumed fact, that Christ died *for all*, but atones for none till they comply with the conditions of salvation, by repentance and faith. We fearlessly assert that the scriptures teach no such doctrine. The commands of God, the obligations of his creatures to obey, and their righteous condemnation as trangressors are predicated upon immutable principles, and the very nature and fitness of things; consequently need no surreptitious aid to support them. The dispensation of the Gospel, by its clear light upon those points, adds another witness in the judgment of impenitent sinners; and it is this which will make it a sweet smelling savour unto God, not only in them that are saved but in them that perish. As it respects the success of preaching, we close with one question.—

What would avail the eloquence of the most talented lawyer, and the accumulated skill and ability of his arguments, if, upon an appeal to the law and statute, it be found that the whole is without authority, and rests upon mere speculation?

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